

SACRAMENTAL MEDITATIONS

Sufferings and Death of **CHRIST.**

In which the Humiliation or sufferings of Christ in his Birth, in his Life, before, at and after his Death, with the End of his Sufferings, and the Sacramental Promise is considered.

Being the Substance of some Sermons preached before the Communion, in the Irish Language, in Kilmichael of Glasfrie, within the Presbytry and Synod of Argyle,

By Mr. Daniel Campbell, Minister of the Gospel there.

Crux Christi, nostra, Corona.

The Eleventh Edition, Corrected and Amended

Heb. xx. 1. 2. Wherefore seeing we also are compassed about with so great a Cloud of Witnesses, let us lay aside every Weight and the sin which do so easily beset us and let us run with Patience the race that is set before us, looking unto Jesus the Author and Finisher of our Faith who for the Joy that was set before him endured the Cross, despising the shame and is set down at the right Hand of the Throne of God.

GLASGOW. Printed by JOHN ROBERTSON Junior, and MRS McLEAN in the Salt-market. 1743



T H E

Epistle Dedicatory.

Unto *A R C H I B A L D* Duke of
Argyle, Marquess Of *Kintyre* and
Lorn, Earl of *Campbel* and *Coul*,
Viscount of *Lochow* and *Gleneila*.
Lord *Inverary*, *Mull*, *Mirveine*
and *Tirre*, Heritable Justice-Ge-
neral of the Shire of *Argyle*, *Isles*,
and others, and her Majesty's
great Master-Household of the
Kingdom of *Scotland*, &c.

May it please your Grace,

A L L that truly believe the Existence of
a diety and the Immortality of the
Soul, and a future Judgment, should make
A 2 Religion

The Epistle Dedicatory.

Religion their weightiest Concern, and work of greatest Moment, while they live here below, for Holiness is the way to happiness: *And without Holiness, no Man shall see the Lord*, Heb. xii. 14. The unholy shall not see God in Mercy; but on the contrar, if they die without Repentance in that Estate, they shall be punished *with Everlasting Destruction, from the presence of the Lord, and the Glory of his Power*. Therefore it concerns us all to be truly Pious, Holy and Religious; not only in our external Profession before Men, but in our Hearts and secret Re-quirements before God; the Lord hath laid down many Means, and Helps, to excite and prompt to this strict and Heart-holiness, as his *Word, Promises, Threatnings, Mercies, Judgments, Examples, Sacraments, Checks of Conscience, Motions of his Spirit, &c.* And among the rest of the Helps and Means, he left us an Account of the sufferings and Death of *Holy Jesus*, on Scripture record, as one of the fittest Subj-cts for *Meditation*, in which as, in a Glass, we might see the Evil and Danger of Sin, the Infinite Justice of God, the lost State we were in by Nature till Christ rescued us the Love of God to our lost Souls? that so we might know, love, fear, obey and confide in our Saviour, that gave himself a Ransom for our Sins, and imploy our outmost Care and Diligence to save those Souls, which are bought at such a dear rate and value, as the Death, Blood

and

The Epistle Dedicatory

and Soul-sufferings, of the Son of God;

The following Tract (though infinitely short of its design and Subject) may be useful to such as intend to meditate on Christ's Death and sufferings, not only before a communion, but also at other Occasions. It has found such acceptance with the Church of Christ, that it has been often printed within these few Years by gone, both at *Edinburgh, Glasgow, and Belfast in Ireland.*

As the former Editions came to the view of the World, under your Grace's Patronage, I have presumed once more to prefix your Name to this Edition also in Testimony of the sense I have of the many and undeserved Favours you have been pleased to confer on me, not doubting, but you will once more peruse and ponder the same. And indeed it is reasonable, you should dwell in your Thoughts on the sufferings of the *Holy Jesus*, who died to save your immortal Soul, for whose Cause and Interest. your Noble Father, and Grandfather laid down their Lives.

As the Lord has restored you to the ancient Inheritance of your great and noble Progenitors, and raised your Family in your Person, and advanced you to Honour and Dignity, above your Ancestors. and endued you with great Prudence, Conduct, Knowledge, and natural Abilities; and as he has put power in your Hands, to do God and his Church Service; so he expects, and

The Epistle Dedicatory

your welwithers hope you will accordingly endeavour to make suitable returns to the most High in promoting his Glory, and the Good of his Church, as your noble Forefathers have done before you.

Time is short and uncertain, long lasting and reverending Eternity is approaching : it is wisdom to improve Time, in doing God all the service we can in promoting our own Salvation and the welfare of his Church, for we will think all we can do, too little in a dying Hour: And if God put Opportunities in our Hands, and we neglect to improve them (ad will our Challenge be, when our Soul is taking wing to leave the Body.

That God may bless your Grace in Soul, Body and Off spring, with length of Days and Health of Body, with continuance and increase of outward prosperity, and the saving Influence of the Holy Spirit, is the constant Prayer of,

May it please your Grace,

Kilmichael of Glatie in Argyle. Shire.	Your Grace's most obliged most dutiful Servant, and sincere welwisher in Christ Jesus.
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DANIEL CAMPBELL

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*To my own Flock and Parish-
oners of the Parishes of Kilmich-
ael of Glasrie, Killinurie, and
Lochgear.*

Dearlly Beloved,

MY Constant Prayer to God is, that the Lord would pour out his Spirit on you, that ye might know Christ, and him crucified, in a saving Manner. You know that these Seven or eight Years by gone the Tendency of most of my Sermons, (since I was settled among you,) was to this purpose even to make you know Christ, what he is in himself, and what he is to you, and how much ye stand in need of him; and to this End I Preached to you on the Incarnation of Christ, his two fold Nature, of God and Man; and his threefold, Office of Prophet, Priest and King: As also of the necessity of the saving knowledge of Christ, and of our Misery by Nature without Christ; and of the

To my Prisoners

happy state of those that are interested in Christ; and how to attain to a saving Interest in him: ---And I Lectured on the Gospels according to *Matthew, Mark, and Luke,--to you.* And since nothing holds forth the Evil of Sin, and Love of God, more, than Christ's Death and suffering, I therefore preached for a considerable Time on the sufferings Humiliation and Death of Christ, before the Administration of the Lord's Supper among you.

Therefore I thought (being detained here at *Edinburgh* about necessary affairs beyond my expectation) that the best way I could make up to you what loss you sustained by my necessary absence, was to revive what I preached on the Death and sufferings of Christ, and to commit the same to the Press for a Help to your Memory, to retain what you heard formerly on this Subject and for a future Help to your Devotion, when you come to the L O R D 'S Table to shew forth his Death.

I have not here in this Treatise, followed exactly the Method which I Preached on this Subject, but no weighty Considerations chosen to alter the Method, reserving the whole of the substance.

There are severals (I firmly hope) in Glory this Day, who were present with you at hearing these Sermons first Preached and partaking with you of the Lord's Supper who are now *tasting of the fruit of the vine.*

To my Prisoners

in their Father's Kingdom. You know not how soon you may follow them; therefore I exhort you in the bowels of Jesus Christ walk as those that are in Covenant with God study to know a crucified Saviour, read the *Sacramental Meditations* frequently especially when you come to a communion; meditate on what our Lord suffered, apply his Sufferings by Faith: but above all, strive to have secret communion with God; and let your walk and talk before Men savour of the Grace of God.

You have been four or five Times within these five years bygone, at the Lord's Table I hope I may say you had Days of the Son of Man among you, and that some of you were brought into the banqueting House, and that Christ's banner over you was Love. That the king brought you into his Chambers, and that your Souls were in some measure satisfied with the fatness of God's house. The Lord forbid you should abuse such gospel Privileges.

I take the Lord to witness, if any of you all especially, if any such as has been at the Lord's table live in Uncleanness, Whoredom, Adultery, Theft, Oppression, Drunkenness, Sabbath breach, or neglect of Prayer in secret, or in your Families; or if you live in Ignorance, or neglect of reading the word of God, (so many of you as can read) or if you live in the Practice of any known allowed Sin, or in the neglect of any known

To my Prisoners

Duty, after being so frequent at the Lord's table, and renewing Covenant with God so often, that your Blood shall be required at your own hand in the Day of Judgment because I have frequently, Conform to the small talent given me of God, warned you (in my Lectures, Sermons, Catechizings and visitation of your Families, and at Communion times especially) of the Hazard of backsliding and of the Evil of Sin, especially, of living in known Sin: but above all, because in your Family-visitations, and before I gave you Tokens to communicate, I took an express Promise of you to Worship God in secret to Pray in your Families, to read the Word, (so many as can read) and to renounce the Devil, world and the flesh, and to walk suitable to your Baptismal Covenant, in the Strength of the Lord shunning all known Sin, and endeavouring to perform all known Duty. Therefore if after all these Engagements, you go on in Sin, your Sin will be against Light, and Promises, and resolutions, and Vows, and Oaths and consequently your Judgment will be the heavier.

But I hope better Things of you (my beloved) and Things that attend Salvation therefore speak: For indeed I hear your Testimony that the generality of you have advanced considerably in knowledge, and (I hope) in a suitable practice, since your first coming to the Lord's Table. That the

To my Parishoners

Lord may Bless with his Spirit, his Word
and Sacraments dispensed among you, for
your Eternal Salvation, is, and shall be
the constant Prayer of;

Dearly Beloved,

Your Servant in the Gospel

of Jesus Christ,

DANIEL CAMPBELL.

THE

(2)

THE
EPISTLE
TO THE
READER

Christian Reader,

IT is our Duty, to be still working out our Salvation with fear and trembling. *Philip, 2. 12.* And to that End, to be still Looking unto Jesus the Author & Finisher of our Faith, who for the Joy that was set before him, endured the Cross despising the Shame, and is (now) set down at the right Hand of the Throne of God. *Heb. xii. 2.* We ought with an Eye of Faith to look to Jesus, contriving our Salvation

To the Reader

in the eternal Covenant of Redemption, with God the Father, before the Foundation the World was laid, and accomplishing the same in his Mysterious Incarnation, in his sorrowful Life, and painful and tormenting Death. And consequently we ought to be much in reading the *History* of his Life and Death, contained in the Gospel, particularly to consider well what he suffered for our sins to which purpose the following Treatise may serve you for a help till you fall upon a better.

The design of this Treatise is, *First* To, give the private Christians, that have neither *Money* to buy nor leisure to *Read*, nor perhaps *Learning* to understand big Volumes a true succinct and methodical Account of what our holy *Jesus* suffered for us : (to which purpose the *Stile* is plain, and the *Method* obvious. *2d.* To be a help for private Christians, when they come to a communion, to hold forth Christ's Death and Sufferings, to see the Evil of Sin, which put Christ to such Sufferings ; and consequently to stir them up to Repentance, to see the Love of Christ that endured such Torments for our Redemption, and so to excite our Love to see the Fulness of the Ransom paid for us in the Death, and unspeakable sufferings of Christ and to strengthen our Faith that we may draw near with a true Heart, in full Assurance of Faith.

Therefore, before you come to the Lord's Table,

To the Reader

Table, read this short Treatise of Christ's Sufferings the Week before the Communion, thatlo you may come to that holy Ordinance with a Heart-melting Frame of Spirit, with Sorrow for Sin, with Love and Repentance, and may with an eye of Faith, Behold the Wounds Scourges, Stripes, Bruises, of a broken, bleeding, suffering, and dying *Jesus* represented by the External Elements of Bread and Wine.

What an absurd Thing is it to come to the Lord's Table to commemorate his Death and Sufferings, and yet never to Read, nor consider, nor meditate on his sufferings before hand? This is Ingratitude to Christ, and injustice to our own Souls. Has Christ suffered so much, and will we not be at pains to read and consider what he suffered for us especially, when we profess before God Angels and Men, that we come to his holy Table to commemorate his Death and sufferings? what Injustice to our own Souls is it, to deprive our selves of such comfort and satisfaction, as might arise from the consideration of the full Ransom Christ hath payed for our Sins?

It is much to be regretted, that most of Men come to the Lord's Table for the Fashion only, without due preparation, and Examination, without a deep Consideration of their Sins, the End of their coming; what Engagements they are to lay on themselves there, and without so much as once reflecting

To the Reader

reflecting on what our dear Lord Jesus suffered for us; and therefore, they go away from the Table as empty as they came; yea, they go away with a Curse instead of a Blessing. Assuredly, if Men came with a due sense of Sin, sincere Intentions, with longings for Christ Faith in him, Love to him, to his holy Table, to renew their Covenant with him, and to shew forth his Death and Sufferings, with a suitable Frame of Spirit that then they would be abundantly satisfied with the Fatness of God's House, even of his holy Place, and with that Feast of fat Things that Feast of Wize one the Lees, of Fat things full of Marrow and of Wine on the Lees, well refined.

Christian Reader, come to the Lord's Table as oft as occasion offers, but come with the Wedding Garment of Knowledge, Faith, Love Repentance, new Obedience, Thankfulness and Thirsting for Christ. Read these his Sufferings, apply them by Faith. Be thankful to him that endured the Cross, despising the Shame. Love him that so dearly loved you. Be grieved for your Sins which exposed your Lord to such shame and Sufferings. Be resolved to suffer Death for him, that suffered so much for you; and then the Lord shall bless thy Soul at his holy Table. That God may bless the following Treatise for your Souls Edification, is the Prayer of,

Thy Servant in Christ,

DANIEL CAMPBELL

THE
CONTENTS
OF THIS
BOOK.

Chap. 1. OF Christ's sufferings in his Birth divided into 5 Sections.

Chap. 2. Of Christ's Sufferings in his Life Divided into 11 Sections.

Chap. 3. Of Christ's sufferings before his Death, in the Night in which he was betrayed, divided into 23 Sections.

Chap. 4. Of Christ's sufferings at his Death in the Night in which he was betrayed, divided into 23 Sections.

Chap. 4. Of Christ's Sufferings at his Death particularly, of his Soul-sufferings, divided into 9 Sections.

Chap. 6. Practical Inferences from the sufferings and Death of CHRIST, in 13 Sections.

Chap. 7. Of the End of Christ's Sufferings or why he suffered, and of the Sacramental promise, with some practical Inferences from both.

THE

The NAMES of the AUTHORS,

Which are Cited in this

BOOK.

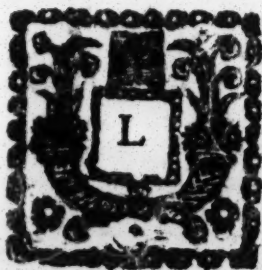
1. **A** Quinas Summ. Theologiae
2. Agustin. Ser. ad fratres, & tract. de Joan.
3. Bernard, Serm. de pas.
4. Beza. in mat.
5. Bosq. de Passione Domini.
6. Calvin. Institutiones.
7. Chamierus,
8. Chrysostom Hom l. in Joan.
9. Cyrillus.
10. E. Spachim. discours sur la croix - de
notre Seigneur.
11. Grocius de Satisfactione Christi.
12. H. rles Contemplation of Christ's Passion.
13. Homil Johan. Carthaginens.
14. Jacob. de valent.
15. Josephus Flavius. de Antiqui. Judaic.
16. Isaac Ambrose., looking to Jesus.
17. Leigh's Body of Divinity
18. Ludovicus de vita Christi
19. Mallonius de Flagellatione Christi.
20. Miracles of Nature and Art.
21. Parus in Mat. & in 1. Corinth;
22. Rivet. de Satisfactione Christi.
23. Sanford de Descensu Christi ad inferos
24. Smith on the Creed,
25. Theophylact. in Marc,
26. Tremelius,
27. Tullius, Orat ad Verrem.
28. Turretinus,
29. Vicentius Serm de pass.
30. Watson on the Assemblys Catechisms.

SACRA

(1)

SACRAMENTAL
MEDITATIONS
ON THE
Sufferings of Christ

CHAP. I.
Of Christs' sufferings in his Birth.



Ove and Gratitude should oblige us to study and know, and frequently meditate on the sufferings of our dear Lord and Saviour. We spend much of our Time in studying human Sciences,

Sacramental Meditations on the 2

in attaining to the Knowledge of transitory Objects, and thinking on the World, and the concerns of this Life : but alas ! how few make it their Work, to study, to know *Christ and him Crucified* ? such is our base Ingratitude, that tho' *the Word was made flesh*, lived a sorrowful Life, and died a shameful and tormenting Death, to save us from wrath to come : yet most of us will not be at pains to read the History of Christ's Sufferings contained in the Gospel : Men can, and will read Romances, and Play-books, that will not be at Pains to read the Life and Death of the *Holy Jesus* ; but sad shall be the Account of such Men in the Day of Judgment.

Therefore, O my Soul, take stayed and fixed looks of *what the Lamb of God*, that takes away the Sins of the World, suffered for the Sins of Men. Read the following History, and Meditations frequently ; but more especially, when thou mind'st to approach the Table of the Lord, to renew thy Baptismal Vow, and to hold forth the Lord's Death till he come ; then read and meditate on what Christ suffered for his Elect ones : that when you see broken Bread, representing Christ his Body Broken for you ; and Wine representing his *Blood* that was shed for you ; thou mayst have lively Impressions on thy Heart, of the Death and Passions of Christ, which you are to shew forth and commemorate at his holy Table.

Indeed

3. *Sufferings and Death of Christ.*

Indeed the Sufferings of Christ are greater in Number variety and Degrees, than any Mortal can express or conceive. You must not therefore imagine, that I intend to give a full and exact Account of all that he Suffered ; or that Christ Suffered no more than what is here related ; or that I resolve to write the whole History of his Life ; I confine my self to his humiliation and Sufferings *only* : In Order to which following Scripture-light, and approved Authors, and shunning to intrude into Things we have not seen, we shall consider Christ's *Humiliations* and *Sufferings*. 1. In his Birth. 2. In his Life. 3. Immediately before his Death. 4. At his Death. 5. After his Death. 6. draw some practical Inferences from the whole. 7. We shall consider the end of Christ's Sufferings, with the Sacramental Promise both included in these Words, *this is my Body which is broken for you* ; and draw practical Inferences from both, we shall begin with his *Humiliation* or *Sufferings* in his birth.

1. He was *Conceived*, this was a great step of *Humiliation*, that the *Ancient of Days* should be *Conceived in Time*, that he whom Heaven and Earth cannot contain, should be conceived in the Womb of the Virgin, *The Word was made flesh*. John 1. 14. *Great is the Myserie of Godliness ; God was manifest in the flesh*, 1. Tim. 3. 16. This was a greater Step of Humility, than if *Angels* were turned to *Earth-worms*;

Sacramental Meditations on the 4
or the Greatest Monarchs to Toads. There
is some proportion betwixt Angel and
Worms both being Creatures — but no
proportion betwixt God and Man the Creator
and the Creature, betwixt finite and
Infinite. —

II. He was Born, Here is another step
of Humiliation; he that is without Begin-
ning of Days, or End of Time, must be Born:
the Ancient of days must become an Infant
of Years, O Mystery of Wonders! The
Creator must be born a Creature, and that
also after the same Manner, that other
Infants come into the World. Such as under-
stand how Infants are Born (which is not
fit here to describe) may justly wonder, that
the Son of the Eternal should ever abase
himself so much as, to be Born.

III. His Mother was a poor Woman: As
appears, (1. From her Offering, Luke
2. 24. When the Days of her Purification
were accomplished, according to the Law
of Moses, the Sacrifice she offered was a pair
of turtle Doves, or Two young Pigeons
which was the meanest Offering which the
Poor ordinarily offered, Lev. xii. 8. (2.) she
was, married to a poor Tradesman a Carpen-
ter. Matth, 13. 55. Is not this the Carpen-
ter's Son; Is not his Mother called Mary?
Had she been rich, she had gotten a greater
Match. (3.) When she was at Bethlehem,
she got no better Lodging than a Stable, where
Oxen and Asses were stabled, as some affirm
Had she been rich, she had gotten a better
Lodging, Luke. 2. 7. (4.) she had no ser-
vant

3 *Sufferings and Death of Christ.*

wants attending her at Bethlehem as appears Luke. 2. 16: Which was an evident Argument of her Poverty. O how humble was Christ in his Birth! She was no Empress, Queen, Dutchess or Lady; no Person of great Account, or Riches, or Station in the World but a poor and mean Virgin that was his Mother.

IV. *He was Born in a mean place, Luke 2. 1. 6. 8. He was not Born in the Royal City Jerusalem, but in a mean village Bethlehem not in a Palace, but in an Hostler's House; not in a fine drest Room, but in a Stable, No Empress or Queen to attend his birth, but Oxen and Asses: No Beds of Down for his Mother to ly on, but the straw which Oxen and Asses had trampled under their Feet.*

V. *He was laid in a Manger, Luke 2. 7. And she brought forth her first Born son, and wrapped him in swaddling Cloaths and laid him in a Manger. Not so much as a Cradle had his Mother to lay him in, but he must be laid in a Manger, under the Oxen and Asses Heads, among the Straw and Chaff: No Silks or fine Linen to wrap him in, but (a) old Rags, (his Mother was poor, and had no better) there was no lighted Lamps, or Candles in the Place he was Born in, but Darknes, even Midnight Darknes.*

(a) [*kai esparganoosen auton*] *Laceris Pannis seu Faciis involvit eum,*

Darkness surrounding him : He was Born in Darkness, and died in Darkness, to save us from Eternal and utter Darkness : He that dwells in Light inaccessible, is Born in Darkness ! He, in whose Presence Heaven itself is not pure enough, is Born in a Stable ! The Fountain of riches Born of a poor Woman ! He, that Rules the Stars, is laid in a Manger ! He that Sits upon the Throne, and lives for ever and ever, lies in a Stable ! He, in whose presence the Seraphims cover their Faces with their Wings is surrounded in a Stable with Oxen and Asses !

Behold and Admire the Wonderful Love of Christ to our Souls ! God humbled himself to become Man, that Men might be like God in Holiness, and Happiness, Christ *the Son of God*, became the Son of Man, that he might make the Sons of Men become the Sons of God by Adoption, *He took not on him the Nature of Angels, but the seed of Abraham* Heb. 2. 16. The *Immortal* God became a *Mortal* Man, clothed with all our sinful Infirmities : The *Infinite* Creator became a *finite Creature*, and all this for our Salvation ! that he, might be capable to die and suffer for us O then, let us be content to be low in the World ; let us not despise any of our Brethren for the meanness of his Birth : Christ was low in his Birth and sanctified the Meanness of our Birth by his own Birth. Let us come to his holy Table *fraughted with Love and Humility* (as oft as Occasion offers) laying Christ in

7 *Sufferings and Death of Christ*
 onr Hearts by Love, who was once laid in
 a Manger for our Sins. What will it avail
 us, that Christ was conceived and Born of
 the Virgin? unless he be conceived and form-
 ed in our Hearts by the Spirit of God. Lord
 let Christ be formed in my Soul, before I come
 to the Holy Table, that as my Hand receives
 Bread and Wine, my Faith may receive
 Christ. *That Bread of God which cometh
 down from Heaven, and giveth Life to the
 World,* John. vi. 33.

CHAP. II.

Of Christ's sufferings in his Life.

Christ was not only born in a low Con-
 dition, but also in all his Life, *He was
 a Man of Sorrows, and acquainted with Grief*
 Isa. 53. 3. As appears from the follow-
 ing Considerations.

1. He was made under the Law, Gal. iv
 4. *But when the Fulness of Time was
 come, God sent forth his Son, made of a
 Woman, made under the Law.* Here is a
 great Step of Humiliation, the great
 Legislator was obliged to observe the Law
 He that was above the Law, was made under
 the Law, both ceremonial, judicial and
 Moral; to all which he gave perfect, per-
 sonal and constant Obdeience, all the Days
 of his Life. As to the Ceremonial Law, he

Sacramental Meditations on the 8

was circumcised when he was eight Days old, *Lut. 2. 21.* He kept the Passover--- As to the Judicial Law, he paid Tribute--- As to the Moral Law, his frequent Prayers, Preachings, works of Charity, his constant going about doing good,---are Testimonies of his constant Obedience thereto.

Man did violate and break the law, even the whole Law of God, in Thought, Word, and Deed, and therefore Christ our Saviour was obliged to perform the whole Law; yea, he could not be a Saviour to us, if he had failed in Obedience to any point of the Law: *For such an high Priest became us, who is Holy, harmless, undefiled, separate from Sinners---* Heb. 6. 26. was not this great step of humiliation, for the Son of God to live Thirty Three Years and an Half in this world, made *under the Law*? Hence learn.

1. If Christ was made under the Law, we must not think to live above the Law, but be obedient thereto, as far as we can; and wherein we fail, to beg pardon for Christ's sake. Was the Son of God obedient to the Law, and will any of the Sons of Men Presume to live without a Law, following their own sinful Inclinations, and carnal Affections for the Law? Alas! how many walk contrary to GOD's Law openly and avowedly?

2. Christ hath fulfilled the Law for us, so that we are not able of our selves to give perfect, personal and constant Obedience to the Law; yet Christ hath given Obedience to the Law, after the strictest Tenor of the Covenant of Works; and what he

9 *Sufferings and Death of Christ.*

hath done for us, if we have Faith, will be imputed to us as if we had done it ourselves. Let not then former Sins (if we be Penitent) discourage us from the Lord's Table. Christ hath fulfilled the Law for us and will impute his active and passive Obedience unto us, and free us from the Curse and Condemnation of the Law.

II. *He was tempted of the Devil Forty Days in the Wilderness, Matt. 4 Luke. 4.* He, who knew no Sin, nor was guile found ever in his Mouth, was tempted to the vilest of Sins; to Distrust and Tempting of God's Providence, and Idolatry. He before whom Seraphims and Cherubim would appear with *covered Faces*, was *tempted of the Devil with open Face*; He, that provides the great Family of Heaven, and Earth and Sea, is tempted to *Distrust Providence*, by commanding Stones to be made Bread : He, who who rules all by his Providence, is tempted to *tempt Providence*, in throwing himself down from the Pinnacle of the Temple; He to whom all Angels and Men must pay their Homage, before whom all Knees must bow, and Tongues confess is *tempted to fall down before the Devil* that old Serpent, and red Dragon, to worship him. Doubtless, tho' these were the main Temptations with which Christ was assaulted, yet the Devil proposed many more Temptations, which are not recorded, for he tempted Christ Forty Days in the Wilderness; yea, he tempted him to Unbelief, to call in Question
it

Sacramental Meditations on the 10

he was the Son of God, if thou be the Son of God? ---- No wonder he tempt a poor Believer to doubt of his Intrest in God when he tempted the Son of God to Unbelief. So that, *Heb. iv. 15.* 'He was tempted in all Points like as we are, yet without Sin, so that he himself having suffered being tempted, he is able to succour them that are tempted, *Heb. 2. 18.*

Behold how Christ was tempted in the Wilderness, not for a Day or two, but for Six Weeks where he had *no House* to lodge in, *no Meat* to satisfy his hunger, *no Company* but wild beasts and Devils to converse with: and see how he overcomes all the Devils Temptations by the Word of God.

Thus Christ was tempted, that he might sympathize with us, when we are tempted. He overcame all the Devil's Temptations by the Word of God, to cast a Copy to us to make use of the *Sword of the Spirit*, which is the Word of God, to resist Satan's fiery Arts; to learn us, when tempted, to look with an Eye of Faith, to him for Grace to overcome the Temptation, as the *Israelites* looked up to the *brazen Serpent*, *Numb. 21. 9.* to heal them when stung with *fiery Serpents*. If the Son of God was tempted, we must not expect to escape Temptations. Think it not strange when we meet with Temptations, the Son of God was tempted, and must you be free? *Be*

discouraged, O Believer, from coming

11 *Sufferings and Death of Christ*
to the Lord's Table, tho' thou be tempted
to Atheism, Idolatry, Unbelief... so was
Christ tempted. If thou resist them, God
will not charge them on thee. Temptations
to the vilest sins are consistent with the
greatest Measures of Grace, as here we see
in Christ's Example.

Sure this was a great step of Christ's
humiliation and suffering, that God should
be tempted by the Devil; Infinite Holiness
tempted to Sin, the vilest Sins, tempted so
long, tempted to so many Sins. We must
not imagine that Christ was no more in his
Life time tempted, save these forty Days
in the Wilderness; for *Luke* tells us, *Luke*
iv. 13. That *when the Devil had ended*
all the Temptation, he departed from him
for a Season only. No doubt but he was
frequently tempted in the whole Course of
his Life, *Heb.* iv. 15. *Heb.* 2. 18.
And so must we expect to meet with tempta-
tions all our life long, till we arrive at the
heavenly *Sion the City of our Solemnities.*

III. He was persecuted by wicked Men
Matth. 2. No sooner was the Prince of
Life born but *Herod*, by crafty projects
seeks privately to put him to Death; asking
diligently of the wise Men where Christ
was born? desiring them to find Christ out
pretending outwardly to come and worship
him, but intending inwardly to come and
kill him: And when Crafty projects in
private could not effectuate his Design, his
Malice and Rage breaks up openly, so that
he

he slew all the Babes, of two Year old and under in that corner where Christ was born, having first killed the *Sanhedrim* (*Pareus*) the better to settle himself in the Throne; yea so strict was his command for killing the young Babes, thinking to kill Christ among them. that his own Son was killed among the rest. The Scribes, Pharisees and Chief Priests, *Herodians*-- from once he entered his publick Ministry, still persecuted Christ with tongue and Hand, seeking to murder his Name and Person; first privately, and when that would not serve, Publickly, and avowedly, threatening to excommunicate all that acknowledged Christ to be the *Messiah*, until at length they imbrued their Hands in his Blood.

Consider, O Believer, how that Christ was persecuted as soon as Born; how he was forced to flee into *Egypt*, for preservation of his Life, how he was persecuted to the Death, from the Cradle to the Grave, by Tongues and Hands, in private and Publick, by high and low. We deserved to be Persecuted Eternally by the Wrath and Vengeance of God due to us for Sin, and therefore Christ was Persecuted by Men and Devils, to save us from that Eternal Wrath. The Creator is Persecuted by the Creature, the Lord of Life is Persecuted by Earthly Worms. Let us then chearfully suffer all manner of Persecution for him, who suffered so much Persecution for us, if ever in Providence we be called thereto

13 *Sufferings and Death of Christ*

Marvel not if ye meet with persecution in the World, if ever the World revile you, banish you, punish you, Imprison, you, scourge you, scourge and hang you, for the sake of Christ; he suffered much more for thy sake; *and the servant is not above his Master.* Come then Believer to the Lords Table cheerfully to commemorate his Death and sufferings, that thus was persecuted for thy sake. Tho' the World mock and revile persecute and fine thee for so doing, yet undervalue their Reproaches and persecution, and come frequently to commemorate Christ's sufferings in the holy Eucharist.

IV. He gained his Bread with the sweat of his Face: Till he was thirty Years of Age, he wrought at the Carpenter Trade with Joseph his supposed Father, (Matth. xiii. 55. *Is not this the Carpenters Son? Is not his Mother Called Mary?* Mark vi. 3. His Enemies upbraid Christ, saying. *Is not this the Carpenter?*) And then he entred on his publick Ministry, in which he continued three Years and an Half.

This was a part of the Curse inflicted on Adam and his posterity, for Eating the forbidden fruit; *In the Sweat of thy Face shalt thou eat Bread, till thou return to the Ground.* Gen. 3. 19. Which Christ (with all the rest of the Curses due to us for Sin) did endure Man Sinned in eating of a Tree; Christ must not only die on a Tree but also Work at Timber and Trees. from his

Sacramental Meditations on the 14
 his Infancy till thirty Years of Age : See
 here the Analogy betwixt *Adam's Sin* and
 Christ's sufferings. Thus he,, *Whose is the*
Earth, psal. xxiv. 1. *and its fulness,*
whose are the Cattle, Psal. 50. 10. *on a*
Thousand Hills to whom the Fowls of the
Mountains, and the wild Beast of the Field
belong; opens his Hand liberally, and satis-
fies the Desires of all living, Psal. 145. 16.
 must live like a poor *Mechanick*, to gain his
 Bread with the sweat of his Brow; and all
 this to save our Souls ! Hence learn,

1. *We must not be idle* : God would
 not have the first *Adam* idle in the State
 of Innocency, nor the second *Adam* to be
 idle in the Days of his Flesh; the Sun,
 Moon, Stars, Spheres, Sea and Elements
 are in perpetual Motion, Angels are still
 Busie ; Yea, the Devil never ceases to
 tempt, going about like a roaring Lion,
 1. Pet. 5. 8. And God works conti-
 nually, and shall we then be idle, and the
 whole Creation busie ? God forbid. We
 ought still to be busie in promoting either
 the good of Soul or Body, the publick or
 our own private Good. What shall then
 become of many idle Sparks, and Ladies of
 our Times that pass their whole Time in
 Pastimes and Recreations ?

2, *We must not think Shame of an honest*
Employment : Christ was a Carpenter
 We should think Shame of nothing but Sin.
 Parents should tie their Children to an
 honest Trade, and not suffer them to b

If Christ was so busie gaining his daily Bread, O Believer, be thou more busie in gaining the *Bread of Life*, and preparing thy self to come to the Lord's Supper, to feed upon that *Feast of fat Things full of Marrow*.

V *He lived in Poverty*, 2, Cor. viii. For we know the Grace of our Lord Jesus Christ, that tho' he was rich, yet for us he takes he became poor, that ye through his poverty might be rich, Christ was not only born of a poor Woman, but led a poor Trade of Life, and was loaded with Poverty from his Cradle to his Grave. When Tribute is demanded of him, he had not so much as a *Stater* or *Half-crown* of Money of his own, but must lend *Peter* (Matth. xvii. 27.) to borrow so much from a *Fish of the Sea*, and albeit the *Foxes have holes*, and the *Fowles of Heaven have Nests*, the *Son of Man* had not a *House* wherein to lay his *Head*, (Matth. viii. 20.) He had no *Rents* nor *Revenues*, but lived till *Thirty Years* of Age on the *Sweat* of his Face, and thereafter when he entred the *Ministry* on the *Bounty* and *Kindness* of others. When he was to Ride to *Jerusalem*, he had not so much as a *Beast* of his own, but must borrow an *Ass's Colt*; and when he had gotten the *Colt*, he had not a *Saddle* or *Bridle*, or *stirrups*,---but borrows some *Clothes* of some of his followers on which he sat, instead of a *Saddle*: he had no *House* of

Sacramental Meditations on the 16

of his own to live in, or so much as a grave of his own to ly in but was born in another Man's Stable, Lived in other Mens Houses, and was Buried in another Man's Grave.

Thus, he *that thought it no Robbery to be equal with the Father.* Philip. 2, 6.

7. *Takes on him the form of a Servant.*

Yea, of a very poor Servant: He who posselt all Things, and is the enexhaustable Fountain of Riches, became poor, that he might enrich us, 2. Cor. viii. 9. He *divests himself (for a Time) of his Robes of Glory,* and Clothes himself with the Rags of our Mortality and Poverty that he might divest us of the Rags of our Corruption and Sin, and Clothe us with the Robes of Immortality, and his own untainted Righteousness.

Grudge not, O Believer, tho' thou be Poor, so was Christ: Outward Poverty and inward Grace are very consistent; Lazarus was poor, and yet is to Day in Glory; Dives was rich, and is to Day in Hell: Be content to suffer Poverty for Christ's sake, who was made so poor for our sakes O that you would c me with spiritual Poverty to the Table of the Lord, then would he enrich you with spiritual Graces and Comforts. For, Luke 1. 53. *He hath filled the hungry with good Things, and the Rich he hath sent empty away.*

VI. *His Life was full of Sorrows.* Christ was not only a sorrowful Man, but a Man of Sorrows, and acquainted with Grief.

37 *Sufferings and Death of Christ*

Ila, 53. 3. That is a Man made up of Sorrows, and habituated to Grief, no No sooner was he born, but he entred to taste of the Sorrows of this Life, being circumcised the eight Day and persecuted by Herod. We read several Times of his *Weeping* but never of his *Laughing*. He endured the reproaches of Men, the Temptations of the Devil, Poverty and Contradiction of Sinners, with the Wrath of God the Father; Yea he was made a curse Gal. 3 13. in dying the painful, shameful and reproachful Death of the Cross; he had an exact feeling of these Evils which could not but make his Life, *a Life of Sorrows*. And that which did most of all increase Sorrow, was the foresight he had of that sad and doleful Night of his Passion. He foresaw that he was to tread *in the Wine press of his Father's wrath and none of the People to be with him*. Ila: 63. 3. And O! with what Sorrow and Amazement of Spirit did the forethoughts of this sad Hour of Darkness Fill his Soul! which made him *Confess My Soul is exceeding Sorrowful even unto Death*. Matth. xxvi, 38.

Thus he that is the Source and Foundation of Serenity, Felicity, eternal and unmixed Joys, and Consolations, was made a Man of Sorrows for our Sins, to the End that we who deserved to sorrow Eternally in everlasting Flames, might Joy and rejoice for ever in endless Glory.

Think

Think not then O Believer, that your Life must be full of Joys and Consolations, since Christs Life was full of Sorrows: Expect to meet with thy own share of Sorrows in this Life, and learn to take them in good Part, following Christs example, who suffered so much for our sake.

VII. *He suffered innumerable Reproaches* Isa. 53. 3. *He was despised and rejected of Men.* Our Saviour had all Manner of

Disgrace cast upon him, not by mean, base, beggarly, and despised Companions but by the Scribes, Pharisees, Elders, high Priests, and Rulers of the City, Men of most Fame and reputation, not for command and Wealth only but also for Learning and Piety. These did seek to discredit him, out of their repining Envy: These vilified his Person: depraved his best actions and did cast the worst Imputation they could upon him: They vilified our Saviour's Person, by the baseness of his Parents, his kindred, and Profession, *Is not this Joseph's Son? Is not Mary his Mother, and his Brethren James and Jos. s, Simeon and Jude? Is not this the Carpenter?* They gave it forth that he was a Drunkard, a Glutton, a Rioter, a Companion for the basest Fellows, even publicans and Sinners. They depraved,

His Doctrine as Heretical, crossing Moses his Law, - and treasonable; that he forbade to pay Tribute to Cesar.

19 *Sufferings and Death of Christ*

‘ His Miracles as *Magical*. They reported that he did all those Miracles for which the People honoured him, not by the power and Finger of God, but by the black Art or Hellish Corjuration, even by the Aid and Working of *Beelzebub* the Chief of the Devils. They said, that he was a wicked and profane Fellow a Man that did not regard the Sabbath of the Lord. They were bold to lay to his charge that horrible and sacrilegious Crime of Blasphemy, saying, *Why doth this Man Blaspheme ? And for thy Balsphemy we seek to stone thee.* Lo ! to be traduced of Men famous for Knowledge and Religion, and for Honour, and Wealth as a Boon Companion, as a wine Bibber, a Fellow for Harlots, a prophane Polluter of the Sabbath, an horrible Blasphemer of God ; this was (a Part of) the bitter Cup which our Lord Jesus was fain to drink ; could he suffer greater Ignominy and more intolerable Reproach ? Nay at one Time they were so audacious as to tell him to his Face, *Thou art mad and hast a Devil.* [Leigh’s *Body of Divinity.*]

Thus he whom Angels Honoured, Men dishonoured ; whom Heaven Adores, Earth reviles ; whom the Host of Heaven proclaims, *Rev. iv. 1. 12. Worthy to receive Power, and Riches, and Wisdom and Strength, and Honour, and Glory, and Blessing,* is made *Psalm, xxii. 16. a Reproach*

Sacramental Meditations on the 20
of Men and despised of the People ; and all
this, to save our Souls . To deliver us from
eternal Ignominy, Shame, and Reproach.

If we be disciples of Jesus, we must not
expect an Exemption from Reproaches the
Disciple is not above his Master. O! how
patiently should we suffer Reproaches for
him that suffered so great and various
Reproaches for us ! both in his Pedegree,
Employment, Doctrine, Miracles, and
Name; being called a Glutton, Wine-Bibber,
Drunkard a Friend or Companion of Pub-
licans and Sinners, a Sabbath-breaker, a Blas-
phemer Mad-man a *Samaritan* one that had
a Devil or Familiar Spirit, The Son of
God did not escape the Tongues of wicked
Men, and how shall we think to escape them
Let us endeavour to have a Tongue void of
offence before God and Man, and then let
Devils and Men Reproach and *accuse us*,
Christ will justify and *excuse us*.

VIII. *He suffered Hunger.* Matth. iv.
2. *He was afterwards an Hungred.* He
that Feeds and provides for the Fowls of
the Air, that neither sow nor gather into Store
houses, and Fishes of the Sea, and Beasts
of the Forrest, and the Sons of Men was
frequently hungry himself while in this
World. Man with his Inordinate Appetite
did eat the Forbidden Fruit : And there-
fore the Son of God had frequently an
Appetite without Food, to satisfy the same.

Behold, the Love of Christ to our Soul's
He that Feeds all the World suffered hunger
for

21 *Sufferings and Death of Christ*

for our sakes, that he might fill and satiffie our Souls eternally, and bring us to that Place and State where we shall hunger no more, nor thirst any more, Rev. vii. 16. *Wherewo shall have Liberty to eat of the Tree of Life that is in the midst of the Paradise of our God*, Rev. 2. 7. O that our Soul did hunger after Christ, who suffered so much hunger for us! then might we expect to be *satisfied with the fatness of his House, even of his holy Place*, When we come to his holy Table.

IX. *He suffered Thirst*. John. iv. 7. *Jesus saith unto her, give me to Drink*. John, xix. 9. *After this Jesus saith -- I thirst*. He who is a Fountain, zech, xiii. 1. *opened to Wash and satiffie the spiritual Thirst of other Mens Souls*, was trysted frequently himself with bodily Thirst. He who invites, John, vii. 27. *all that are athirst to come to himself and drink*, is faine to seek a Cup of cold Water himself. Man's Soul thirsted for Things unlawful; and therefore Christ must thirst for Things lawful and needful, and yet want them; He who Song, 5. 1. *says, eat O Friends; drink, yea, drink abundantly, O Beloved* is refused a drink of water himself, John, iv, 9. 19. 29. and yet is proffered Gall and Vinegar, and forced to drink the Cup of the red-Wine of full mixture of the Wrath and Indignation of the most High due to us for Sin. The Cup and bitter Potion we should drink, Christ was made

Sacramental Meditations on the 22

to drink the same; and the Cup he stood in need of, is frequently denied him. Thus our Lord Jesus suffered Thirst; that he might give us to drink of the Water of Life freely Rev. xxii. 17.

O how temperate ought we to be in our Meat and Drink ! Christ suffered Hunger and Thirst, for want of Meat and Drink. Should we then abuse Meat and Drink to Gluttony and Drunkenness ? How thankful should we be to God for our Plenty, considering, how frequently the Son of God was tryed with tormenting Thirst, and pinching Hunger ! that we should enjoy these Creature-Conforts which God denied frequently to his own Son, for our Sins ? How patiently should we take Hunger and Thirst for Christ's sake, who suffered so much Hunger and Thirst for our sake ! Lord, grant my Soul may hunger and thirst after Christ at all times, especially when I come to partake of his holy Supper, *to drink his Blood; which is Drink indeed and to eat of his flesh, which is Meat indeed,* John. vi. 55. that my hungry & thirsty Soul may feed by Faith on a crucified Jesus.

X. He endured weariness, John. iv. 6. *Jesus therefore being wearied with his Journey sat thus on the Well.* To say nothing of what Weariness he endured at the Carpenter Trade before his public appearance, which was (no doubt) very great ; Since he entred on the Ministry, many a weary step did he travel on Foot betwixt Jerusalem and Galilee, and from City to City, and from Country to Country, some mes ascending

23 *Sufferings and Death of Christ*

sometimes descending Mountains, sometimes fleeing for his Life, sometimes, travelling with sweat and Toil, till he was even weary and tired again, and glad to sit down and rest him. *John. iv. 6.* as he did at Jacobs Well: Sometimes sailing by Sea, that being over-wearied by his tedious Foot-journeys by Land, he sleeps in the midst of a Storm, even when boisterous Winds, and proud mounting Waves threatened to end his Life; and sure were he not indeed weary, he could not sleep at such a Time. As for riding, our Saviour never save once took that Ease to himself when he sat upon the bare Back of the Colt of an Ass, with a Coat or Two instead of better Furniture under him. Yea, so weary was he with continual travel, that he desired sometimes to go to some desert Place, and rest himself, and retire for a Time from the Multitude; but could not get the conveniencie: So that his whole Life was a toilsome Tract of weariness: And at Death he was so Wearied with carrying his own Cross, that he was like to sink and faint under it, till *Simon, Luke. xxiii. 26.* helped him.

Thus he who upholds all Things by the Word of his Power, *Heb. 1. 2. in whom we live move and have our being Acts. xvii 28.* Who giveth to all Life Breath and all Things, was made Subject to all the Curses due to us for Sin, *Gal. 3 13.* And to Weariness among the rest, that

his

he might give *Rest to weary Souls*, Matth. xi. 28. that laboured under a feeling sense of Sin, He was *Weary*, that we might get *Ease*: He endured *Weariness on Earth* that we might get *everlasting Rest in Heaven*.

O let us remember when ever we are weary, either by Sea, or Land, in Mind or Body, how much weariness our Jesus endured for us, in the Days of his flesh. Let us never weary of serving him, never weary of Well doing. never Weary of Duties, either publick, Private, or Secret. Let us seek rest to our weary Souls in Christ Jesus. Let us come to his Table to renew our Covenant with him to that effect.

XI. *He was in frequent Dangers.* (Leighs Body of Divinity) He lived in Quietness and safety during his Carpenter Employment: But when he came to be a Minister he was still persecuted. At Nazareth his own City because he was plain in telling them their Faults, they laid violent Hands upon him, and would have broke his Neck down a steep Hill, on which the town was built, After as he grew more famous for Wonders, so he was more hated and maligned by the Rulers: Many a Time they conspired to take and entrap him, sent Officers to apprehend him, took up Stones to dash out his Brains: And commanded that whosoever knew where he

was

25 *Sufferings and Death of Christ.*

was should make it known. that the
might apprehend him; and that he should
confess that he was the Christ, should be
excommunicated. Infomuch that he was
called *a stone of Offence, and a Sign*
be spoken against. And he saith, that
World hateth me; yea they hated me
without a Cause. Infomuch, that he
could not walk openly amongst them, but
was faine to hide himself after a sort, and
flee for his Life; for they were faine
ever without some device or other, to
put him to Death.

He was in frequent Dangers by Sea, in
Dangers in the Wilderness, in Dangers in
the City, in Dangers Night and Day from
the *Scribes Pharisees, Elders, high Priests,*
Rulers, and Herodians.

Thus the Son of the Eternal lived a Life
of Dangers on Earth, that he might cause
us to live a Life of safety, and Eternal
Security in Mount Sion, the City of our
Solemnities, where the Gates of the City
are never shut, Rev. xxi. 25. there being no
Fear of any assaulting Enemy. His whole
Life was full of Temptations, Persecutions,
Toil, Poverty, Sorrows, Reproaches, Hunger,
Thirst, Weariness, Dangers. Our Life also
(if true Christians) will be full of Dangers,
while we are Pilgrims in this Valley of Misery.
But in all our Dangers spiritual or Corporal,
let us run to, & rely on Christ, who by Ex-
perience will sympathize with us, & can, and
will deliver us. Let us endure Dangers, and
Hazard

Hazard, and Loss of Life, and all for Christ if ever he call us thereto: And finally, Let us long to arrive at the *New Jerusalem at Sion*, the City of our Solemnities, where *our Eyes shall see Jerusalem a quiet Habitation*, Isa. xxxiii, 20. *a Tabernacle that shall not be taken down*, where we shall be put beyond the Possibility of Sinning, and reach of Dangers, Sorrow, Persecution, or Temptations for ever more.

C H A P. III.

Of Christ's Sufferings before his Death.

IN the Perceeding Chapter, we have a short Hint of Christ's Humiliation or Sufferings in his Life: We shall in this Chapter consider what he suffered before his Death, *in that Night in which he was Betrayed*, in which Night he appointed his holy Supper, that when we communicate we might remember what our Lord and Saviour suffered that Night for us.

Christ in that Night in which he was Betrayed having Celebrated and abrogated the Passover and instituted the Lord's Supper, *Matth. xxvi. 18. 26.*, And sung an Hymn or Psalm thereafter, (what Psalm

was

27 *Sufferings and Death of Christ.*

was sung matters not much) but the 118 *Psalm* usually sung by the *Jews* after the Passover [*Paveus in Loc*] and probably was sung by Christ and his disciples, after the first Communion: Then after this publick Feast of the Passover, and the Lords Supper, Christ entred to suffer what was signified by these two Sacraments; having first Preached that consolatory and valedictory Sermon, *John*, xiv. 15. 16. 17. Chapters, after which he suffered as follows.

I, *He passed over the Brook Cedron*, *John*, xviii, 1. So called either from the Cedars Growing: on its Banks, or from *Kadar* Darknes. Probably, the Trees, with their Boughs, intercepting the Beams of the Sun occasioned Darknes at this Brook, *Matth.* xxvi. 30. they went out to the Mount of *Olives*, which was a Sabbath-days Journey, or two Miles from *Jerusalem*, to a Place called *Gethsemane* into a Garden where Christ usually resorted which Place *Judas* the Traitor well knew. Now the Brook *Kidron* or *Cedron*, lay in their way which Christ wadestrough, [*Isaac Ambrose Looking unto Jesus.*] Page 341. barefoot in the cold Night. Some say That then the Prophecy, *Psalm*, cx. 7. be *shall drink of the Brook in the Way*, was fulfilled. Others say it was fulfilled when he returned again over the Brook; so that he did not sip, but drink of the Waters of the Brook. There is no doubt but he drank

of the Waters of affliction, and of the Brook of God's Wrath in the Way, whether he mark the Brook *Cedron* or not. In the Way he hath a serious Discourse with his Disciples anent his own Sufferings, and their deserting them; to which they were exceedingly amazed, *Matth. xxvi. 30. 36* But *Peter more self Confident* than the rest, promised not to forsake him, even unto Death. We find 2 *Sam. xv. 23. 30*, *David* with his Men Passing over the Brook *Kidron* or *Cedron*, bare-footed and weeping as they went, as a Type of Christ: and here Christ himself the *Antitype*, with his Disciples, passes over Bare-foot. and Weeping but not to flee as *David* did, but rather to cast himself in the Hands and Way of his Enemies, Thus he who formerly *by way of Miracles* walked on the Sea; now *by Way of Suffering*, walks Bare-foot over the Brook *Cedron*, through its cold Water in the Night-season.

As Christ before his Death and Entrance to Glory, waded through the Brook *Cedron* so all of us must have our *Cedron* to cross our Afflictions to suffer, ere we arrive at Glory. We must pass through a Red-Sea of Difficulties a *wast howling Wildernejs* of Temptations an impetuous *Jordan* of Trials, ere we arrive at the true *Canaan*. We must pass through the dry vale of *Bacha*, ere we appear before God in *Sion*. And in fine *through much Tribulation we must enter into the Kingdom of Heaven.*

29 *Sufferings and Death of Christ*

II. *He suffered unspeakable Grief and Sorrow in the Garden*, as appears, 1. From the exprefs Relation of the Four Evangelists. 2. By his Prayer. 3. By his bloody Sweat. Of which in Order.

1. By the exprefs Relation of Four Evangelists, *He began to be sorrowfull, and very heavy* saith Matthew, Chap. xxvi. Verse 37. *He began to be sore amazed, and very heavy* saith Mark, Chap. xiv, Verse 33. *and being in an Agony, he prayed more earnestly*, saith Luke. Chap. 22. Verse 44. *Now is my Soul troubled and what shall I say? Father save me from this Hour; but for this cause came I unto this Hour*, saith John, Chap. xii. Verse 27. The very Forethoughts of this Hour put Christ into a Soul trouble, as John here expresses it, before he entred into the Garden: And Matth. xxvi. 38. *My Soul is exceeding sorrowful, even unto Death. He was not only sorrowful, but exceeding sorrowful, and not only exceeding sorrowful but sorrowful even unto Death: Quasi dixisset, parum abest quin præ tristitia, Mortem optam, [Pareus in Loc.] I am almost dead for Sorrow* Such is my Sorrow that I am almost killed therewith. Sure it was no small Matter Which made the Son of God sorrowful, and very heavy, amazed, and in an agony, and exceeding sorrowful, even unto Death, and in a Soul-trouble. Since the Person suffering was Infinite, no doubt it was some Infinite Matter that thus weighed his Spirit. It was the

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Sacramental Meditations on the 30
ence of the Wrath of an Infinite God for
Sins.

By his Prayer, Matth. xxvi. 39. says,
fell on his Face, and Prayed Mark. xiv.
says, he fell on the ground and Prayed,
Luke. xxii. 41. says, He kneeled down
Prayed. It seems he first kneeled down,
then fell flat on his Face, the more to ex-
press his Grief and Sorrow; and so Prayed,
Father all things are Possible to thee,
away this Cup from me; nevertheless,
what I will, but what thou wilt. Matth.
xxvi. 39. says. Let this Cup pass from
me: [Transire fac a me Poculum
hoc, Tremellius.] cause this Cup to
pass over me. The Matter of the Prayer
Matth. xxvi. 39. Let this Cup pass from
me. Some interpret thus. Let this Cup
pass by me, O that I may not taste it. But
Christ says thus, Let this Cup pass from me
I must taste it, yet O that I may not
be long, or tediously annoyed therewith.
which leads unto this last Interpreta-
tion is that of the Apostle. Christ in the
sweat of his flesh, offered up Prayers and
Supplications with strong cries and Tears
for him that was able to save him from
death. And he was heard in that which he
desired. Heb. 5 7. How was he heard?
in the Removal of the Cup, for he
took it up all: But in Respect of the
annoyance, or poisoning of the
Cup for tho' it made him sweat Drops of
Sweat, tho' it grieved him, and pained
him

31 *Suffering and Death of Christ.*

him and made him cryout, *My God, my God why hast thou forsaken me?* Tho' it ca him in a Sleep, and laid him dead in his Grave, and there sealed him for a Time yet presently within the space of Forty Hours, or thereabout, he revived, and awakned as a Lion out of Sleep, or as a Giant refreshed with Wine; and so it passed from him, as he Prayed, in a very short Time; and by that short and momentany Death, he purchased to his People everlasting Life [Isaac Ambrose looking unto Jesus, Page 245.] The Manner of his Prayer, is, 1. With Humility of Spirit. *He kneeled.* 2. With Importunity. *He Prayed thrice.* 3. A fervent Heart, *He Prayed earnestly.* 4. In a lawful Matter, *Let the Cup pass from me.* 5. With Faith, *all Things are Possible to thee.* 6. With resignation. *Not what I will, but what thou wilt.* 7. With filial Affection and Confidence, *Abba Father,* 8. A Feeling sense of the want of what he Prayed for, *He was exceeding Sorrowful.* All which Qualifications we ought to have in our prayer. Such a Prayer, put up in such a Manner, three several Times renewed, speaks forth the intolerable Grief and Sorrow Christ was under for the Time. But that which most of all demonstrates Christ's Grief and Sorrow, in the Garden, was,

3. *His Bloody Sweat,* Luke xxii. 44. *And being in Agony, he Prayed more earnestly, and his Sweat was as it were great Drops*

Blood falling down to the Ground. Here
 a Gradation. 1, His sweat was as
 Drops of Blood, 2. As great Drops of
 blood. 3, Not only Blood. or great
 Drops of Blood. but such Plenty of Blood
 which did not drop, but run down to the
 ground, even through his Garments: So
 that if any had come many Hours after, he
 might have found the Marks, and Prints of
 his Blood on the Ground, [*Smith on the*
Seed. Page 163.] *Tanta Sudoris copia*
non Corpus humectaret solum sed etiam
Terram Caderet, non sudor aqueus sed
anguineus: nec Gutta sed Grumi: Cui
exemplo quid unquam auditum simile
admodum equale, saith, Chamierus? That is
 that Christ in the Garden had such Plenty
 of Sweat, that it did not only bedew his
 body, but also fall upon the Ground: it was
 not a Watery, but a Bloody Sweat: not Drops
 but Clots of Blood. What was heard like
 this, less equal to this Example? [*Chamierus*
in m. L. 5. C. 3. Citante Leigh, P,
7.] Unspeakable was that Sorrow that
 afflicted Christ, in a cold Night, under the
 open Air, in a cold Season, lying on the cold
 ground, after wading Bare-foot through the
 cold Waters of Cedron. without any
 external Cause then present to sweat, to
 sweat Blood to sweat Drops of Blood, yea,
 44. clots of Blood, to sweat in such plenty
 that it burst through his Garments, so that
 it was red in his Apparel) and to run in
 streams (as it were) down to the Ground

C

There

33 *Sufferings and Death of Christ.*

There was no Soldiers, Scribes, Pharisees, false Witnesses traiterous Judas, nor tormentors, nor scourge, nor thorny Crown, nor Nail, nor Spear,----- to affect his Body in View at the Time.

What then occasioned such a *Bloody sweat* Such *Amazements* ! Such, *Soul Trouble* Such *Agony* ! Such *Sorrowfulness unto Death* Such a *vehement*, such a *frequent Prayer* O ! it was the Cup he had to Drink ; the *Sense* and fore-taste and fore-thoughts he had of that *bitter Cup* he was to Drink for expiating our Sins, This Cup was full of Mixture, [*Isaac Ambrose looking on Jesus, P, 346, 347.*] As 1. *Full of pain* buffeting, weeping Scourgings Bleeding Crucifying, and all Bodily Torments 2. *Full of shame*. which he must undergo as his being apprehended, bound judged scorned, reviled, Condemned.---- 3. *Full of the Neglect of Men*, that would not regard his sufferings, but mock and revile him, 4. *Full of the Guilt of the Sins of his Elect ones*, for which he must now satisfy divine Justice, 5, *Full of the Power and Malice of Satan* : and his Instruments with whom he was now to grapple. 6. *Full of the Wrath of God*, which was the greatest and bitterest Ingredient in the whole Cup which he must now suffer for our Sins. This, was the Thing put Christ in *Agony*, in a *Soul Trouble*, to thrice renewed Prayers, to sweating of Blood,----- he had in his View that Cup of Suffering the Cup of Gods Wrath, which he must drink

Sacramental Meditations on the 34

out, with the Dregs thereof. From all which it appears, that Christ suffered unspeakable Grief and Sorrow in the Garden before he was apprehended: and no wonder, he had the Wrath of the Eternal to endure and was now entering to feel the Weight thereof for our Sins, in his Bloody Sweat and Agony.

O see and consider the *Evil of Sin*, which put our Lord to such Soul-sufferings and bloody Sweat and Agony: Alas! that our Lord should *Sweat Blood*. and that we, will not *shed Tears* for our Sins, that Christ's Soul was so much troubled for, and our Souls so much delighted in *Sin*. How insupportable is God's Wrath, Which put the Son of God in such a Soul trouble, and Agony, and Bloody Sweat! Consider this you that live in Sin, in Whoredom, Adultery, Crukeness, Covetousness, Oppression, how can you be able to endure this Wrath; to be eternally poured out on you? If Christ was so amazed, and heavy, and sorrowful into Death, and in an Agony, and bloody sweat, under the sense of Divine Wrath for Time! What will become of you, when you must eternally feel the positive Wrath of an angry God for ever and ever? Unless speedy Repentance and Reformation prevent our Ruin. O the unparalleled Love of the lovely Jesus! whose delight was with the Sons of Men from all Eternity. Who foresaw and yet drunk out this Cup of Wrath for our sakes: If he had not a

earnest desire to save our Souls, he needed not; yea, he would not suffer such Things for our sakes.

Thus he, whose Presence refreshes and comforts the Souls of Men, had his own soul troubled for our sins. He in whose Favour is Life, had his own Soul sorrowful unto Death. The Hearer of Prayer is (under the sense of Divine Wrath) put to renew his Suit, to double and triple his Prayers, with strong cries Supplications and Tears.

Adam sinned in a Garden, Christ begun his sufferings in a Garden, with his bloody sweat & agony: He was apprehended in a Garden and buried in a Garden, to expiate our original sin & actual Transgressions: Man sinned in a Garden, Christ suffered divine Wrath in a Garden: Man drunk in the Pleasures of sin in the Garden Christ drunk of the Cup of God's wrath and Indignation in a Garden; His Soul was Troubled for a Time, that our Souls might be eternally comforted. He was in an Agony in the Garden, to free us from eternal throws, Pangs, and Agonies in Hell Flames. O my Soul, when thou comest to the Lord's Table, and seest the broken Bread, and poured out Wine, remember Christ's bloody sweat and Agony in the Garden! and when thou seest the Cup, remember the Cup of God's Wrath Christ drank in the Garden!

III. *Judas betrayed him, Matth. xxviii. 49.* [And while he yet spake. lo, Judas one of the twelve came and with him a great Multitude, with swords and staves

from the Chief Priests and Elders of the People. Now he that betrayed him gave them a sign, Whomsoever I shall kiss, the same is he, hold him fast. And forthwith he came to Jesus and said, Hail Master and kissed him] - After Christ had Prayed thrice in the most earnest and fervent Manner that ever he prayed, *That the Cup might pass from him* Mark, xiv. 34. Luke, xxii 47. John. xv i. 3. (1: 12) He comes to Peter James and John, the former Witnesses of his transfiguration, and the present Witnesses of a Bloody sweat and Agony, and finds them asleep for sorrow; - and says to them *ironically*, *Sleep on now.* q. d. Sleep on now if you dare, for the approaching Danger, the Hour is at Hand, my Betrayers and Murderers are at Hand, *rise let us meet them.* And thus like a most noble Champion, he appears first in the Field to wait his Enemies; *no Man took his Life from him but he laid it down of himself,* (John 20. 17. 18.) he does not flee and shun Death so verily; but the first *Adam* sinned willingly, the second *Adam* died willingly. Which should for ever endear Christ to believers. Now this was no small part of Christ's sufferings, that Judas should betray him; it was no Scribe, nor Pharisee nor High-priest, nor Ruler of the People, nor *Herodians* nor any avowed Enemy but one of his pretended Followers, a Disciple not one of the Number of the seventy, but of the Number of the Twelve; one that

37 *Sufferings and Death of Christ.*
 was his Almoner, his Purse-bearer, his
 Treasurer in a Manner; one that eat and
 drunk at one Table. and out of one Dish
 with him, that attended him now about
 Three Years and a half, received the Gift
 of Miracles from him, and heard many a
 sweet sermon and Parable from Christ,
 with their spiritual Meaning; one of his
 own domesticks, Whom he was to Honour
 with the Office of Apostleship; one of Whom
 Jesus had often delivered from Death, and
 for his sake healed his Father of a Palsie,
 and healed his Mother of a Leprosie; and
 next to Peter Honoured him most of all
 his Apostles, [*August. Ser. 23. Ad
 Fratres.*] One whose Feet Christ washed
 and wiped (*John xiii. 5.*) O what Grief
 was it to our Saviour, to meet with such
 Retaliation of Kindness from one he had
 so singularly obliged, and from whom he
 might expect the greatest Kindness in
 Reason and Gratitude? This was one of
 the bitter Ingredients in the Cup of suffer-
 ings. But Judas, forgetful of all former
 Favours; gets a Band of Men from the chief
 Priests, and Marches in their Front, leads
 the Van, &c. embraces, and salutes and
 kisses Christ, which was the sign he gave
 the soldiers to know Christ by; pretending
 Kindness with his Mouth, but intending
 Malice in his Heart. O! with how many
 such Judases is the World yet stored!
 All that Christ said to Judas, was, *Friend
 wherefore comest thou, betrayest thou the
 Son of Man with a Kiss?* Must the Sign

of Love be the Sign of Treachery ? O what a mild Reproof is this !

Tho' we hear never so many Sermons, partake of never so many Sacraments, tho' we Were long in the best of Company, and were endued with the Best of Gifts, even of Miracles ; tho' we should Preach the Gospel to others, yet if we want true Grace we may be cast-aways. *Judas* had all these Advantages, and yet is to Day in Hell. O Reader, Labour and Pray for Grace above all Things, Grace will fit thee for the Lords supper, for the Comforts of the spirit and for Eternal Glory. No gifts, nor external Privilege, without Grace will make thee a worthy communicant, Marvel not tho' you meet with ungreat Dealings from the Hands of those you least deserved the same ; Christ meet with the like from *Judas*. Live not in the Practice of any known sin, one allowed Sin will lead to another ; yea, to a greater : *Judas* was a Thief, *John*, xii. 6 He allowed himself in this Sin, this led him to be a Traitor, and to sell his Lord & Saviour for thirty Shekels of the Sanctuary, which is about thirty half Crowns or Forty five *Lib Scots* Money ; a goodly price he sold his Lord for ! O ! beware of Covetousness : *The love of Money is the Root of all Evil* : It will not only cause Men to make *Ship Wrack* of their Faith, but also sell their God as *Judas* did.

Come not to the Lord's Table with a Traitor's Mouth & Heart, [as *Judas* ;

39 *Sufferings and Death of Christ.*

pretending the Word to Christ; pretending one Thing, and intending another Thing: O! come with Sincerity of Love and affection to Christ, that thou mayst be able with Peter to say, *Lord thou knowest all Things thou knowest that I love thee.* John xxi, 17.

IV. *The Soldiers apprehended him.* Judas first betrayed him with a kiss, whom Christ mildly reproves. (*Pareus in Matth.*) Then when the Soldiers were doubting whether it was Christ, he says John 18. 4. *Whom seek ye?* They answered *Jesus of Nazareth:* He saith *I am he:* And with the Divine power of his still Voice, he caused them to fall backward to the Ground to let them see, albeit they were Armed with Staves and Swords, and he unarmed yet, that by his Divine Power, he was able to escape their Hands and to destroy them As also to let the World see that he was not forced to die, but yielded himself willingly to Death, Then after they rose again Jesus said, *Whom seek ye?* They said *Jesus of Nazareth:* He said *I told you that I am he:* If therefore ye seek me, *let these* (meaning his Disciples) *go away.* O! how his love to his Disciples made him forget himself and his sufferings! in the 14th, 15th. 16th, 17th. Chapters of *John.* before his Passion, he is totally taken up with comforting them and praying for them. And now when he is apprehended himself, he looks to their Security; *Let these go away* O! let never a believer doubt of the Love

of

of Jesus !) then *John* 18, 12. the Band
and the Captain, and Officers of the Jews
took Jesus, and bound him; they laid
violent Hands on him, and binding his
Hands behind him like a Thief, they led
him away, [*Leighs body of Divinity* Page
399.] *facinus est vincire Civem romanum*
(*Tullius orat ad Verrem* 3, tia.) It was a
great Crime to ty a Citizen of Rome. It
was Slaves ordinarily, and Thieves they
thus used to bind. Some of them lay hold
on his Garments, others on the hair of his
Head, some pluck him by the Beard,
others strike him with their impious Fists
and being enraged, that with a Word,
he had thrown them backward on the
Ground; they therefore throw him on
his Back, and basely trade him under
dirty Feet. [18 *Homil John Carthag*,]
(*Jacob de valent*) in *Psal.* 22. says
Sicut Leo, rugiens et rapiens trahit præ-
dam per terram & lacerat & laniat, &c.
As a roaring Lion draws along the Earth
his Prey, and tears it, and pulls it; so
they hail Christ all along the Earth spit-
ting on him, and buffeting, pulling him
by the Hair. They all rush violently on
him, says another Author) they sling
him to the Ground, they kick him, tear
him: spurn him; pull him by the Hair
both of the Head and Beard.

They bind him like another *Sampson*,
with Ropes and Gords. *Quidam existi-*
maverunt (*Homil. Job. Carthage*, *Catena*

39 *Sufferings and Death of Christ.*

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41 *Sufferings and Death of Christ.*

ferrea Collum ejus alligasse, quod mihi certe incredibile non est. Some think they put about his Neck a Chain of Iron, which is not improbable: We read that they laid two Chains on *Peter Acts, xii. 6, 33.* And that *Paul* was bound with two Chains *Acts, xxi. 33.* And no doubt their Malice was as great against Christ, as against his Apostles; and they neither wanted will nor power, at this juncture to vent their Malice. So that there is no doubt, but they bound Christ also with Iron chains.

Thus Christ is Bound with Cords and Chains, to free us from eternal Chains and Darkness: and to loose us from the Bonds of Sin, and to bind up the Hands of Incensed Justice against us; and to set us free against all our Enemies, and to bind us with the bonds of immutable love to himself, O how did the Cords of Love tie our Jesus stricter than all the Jewish Fetters and chains! His love to our Souls was strong as Death; *U visit invincibilem*, and overcame him who is Invincible. It was his love to poor Believers, that bound up the Divine Hand of his Omnipotency, so as to suffer his Human Hands to be thus bound up with Ropes and Chains.

V. They led him away to Annas and from Annas to Caiaphas, *John, xviii 13, 4.* [they led him away to Annas first, (for he was Father in Law to Caiaphas who was high Priest that Year.)] Now Annas had

sent him bound to *Caiaphas* the high Priest. It is said, they drew him away by the Hair of the Head, and led him in uncouth Ways and through the Brook *Cedron*, in which the rude Soldiers plunged him in and passed on him all the Affronts and Rudeness which an insolent and cruel Multitude could think of.] (*Isaac Ambrose looking unto Jesus, Page,*) 353. However, it is sure, they violently pulled Christ bound with them over the Brook *Cedron* to *Jerusalem*; and not the least Question, but they abused him both with tongue and Hands. Now when they brought him to *Jerusalem* they brought him first to *Annas*. But why first to *Annas*? *Isaac Ambrose* says, Because *Annas* was Chief of the *Sanhedrim* --- but that cannot be. for *Herod* had destroyed the *Sanhedrim* in the beginning of his Reign [*Josephus Flavii de Antiquit. Jud.* Lib 14, Cap. 17.] before he killed the Babes of *Bethlehem*, to the End they might not oppose him in his Bloody design of Murthering the Babes, and that he might settle himself the better in his Kingdom: So that there was no *Sanhedrim* at the Time of Christ's Death, clothed with a *Nomothetical Power*: and consequently, *Annas* could not be the Chief thereof. For the (*Sanhedrim*) mentioned in the Gospel, differed much from the true *Sanhedrim*: the former was but an Ecclesiastick Court, of which the then high Priest *Caiaphas* and not *Annas*, in Reason must be thought Chief. The

43 *Sufferings and Death of Christ.*

latter had a *Legislative and Coercive Power*, and Power to decide criminal Matters; which the former had not : *John* 14, 13. The scepter had fully departed from *Judah*, long before that Time : so that they neither had King, nor *Sanberdim* of their own, from once that *Shilo* came, (*Gen*, 49, 10.) *Pareus* in *Matth.* 26. gives the true Reason why Christ was first brought to *Annas*, because he being Father in Law to *Cbaiphas*, and dwelling in the way by which they are leading Christ captive, *ei igitur in transitu Jesum captivum Quasi in triumpho ostentare voluerunt* : They therefore as they passed by his House, would needs make a triumphal ostentive shew to *Annas* of Jesus led Captive, such was their Malice. And glad were they to have Christ their Prisoner, And then when they had sufficiently, no doubt, mocked and reviled him) they led him to *Caiaphas* bound with Ropes and an Iron Chain (as is probable) and there the High Priests, Scribes and Elders-----were met together in the House of *Caiaphas*, waiting the return of the Soldiers with Jesus; who (as soon as he was brought bound before them) immediately sat in Council to Judge him, who is the Judge of the Quick and the Dead : so bent they were to put him to Death.

- VI. He is interrogate by the High Priestenant his Disciples and Doctrine, *John* xviii. 19. The High Priest then asked Jesus of his Disciples and Doctrine, their

Q. 11. a

Sacramental Meditations on the 4

Design was to ensnare Christ with captious Questions, to the End they might with a shew of Justice put him to Death. The Questions are not recorded in Scripture, but it is probable they might be to this purpose, [*Isaac Ambrose*] How many Disciples he had? Whence he gathered them together? Whether they were gone? And if they fled, did not their fleeing argue them guilty of Sedition and Treason? And why he gathered so many Disciples? And why he went up and down with such a numerous Train? And why did he convocate the Leiges without the Licence of the Supreme Magistrate? --- And as to his Doctrine, whence he learned that new Doctrine? And by what authority he taught And how durst he place his Inventions, in the Room of the long continued Rites and Ceremonies appointed by God? And how durst he so bitterly exclaim against the Scribes and Pharisees? And many more to this purpose. To the Questions anent his Disciples, he answered nothing. To these anent his Doctrine, he replied, *He taught publickly in the Temple*, and desired his Hearers to be asked thereanent.

O see with an Eye of Faith the impartial Judge of Men and Angels, standing before the Bar of an earthly, partial Judge. See the Mediator of the new Covenant challenged for his Doctrine. The Supreme Head of the Church Questioned by corrupt Church-men. These who should employ
Tongues.

46 *Sufferings and Death of Christ.*

Tongues and Wits, for his Praise and service. Employing the same to ensnare him, and trap him in his Answers, and so to make him guilt y of Death. O! How should we love him, that suffered such Indignities for our sakes! The great and merciful High Priest of our Salvation, who is Holy harmless and undefiled, (Heb, vii, 26. who maketh, Intercession for us, Rom. viii. 34. at the Father's right Hand, was Questioned for his Doctrine and Disciples by merciless, sinful and hurtful earthly High Priests.

Thus he is Questioned in the earthly *Jerusalem*, before the High Priest of the Order of *Aaron*, that he might appear as an advocate for us in the heavenly *Jerusalem* and a priest for ever after the Order of *Melchisedec*. O how he loved his Disciples Tho' they deserted him, yet he will not accuse them, he will not tell they are gone. If Christ was so kind to his Disciples who deserted him, how much more kind will he be to poor Believers that c'eave to him, and come to his Holy Table with Love and Sincerity; complaining of the Weakness of their Faith? Corrupt Churchmen are Christ's greatest Enemies: And therefore we are to pray to God, to free his Church from such. They charge Christ's Members with the foulest Crimes, when they are most in Duty; as here they charge Christ himself with Invasion and Sedition.

VII. One of the Officers stroke Christ with the Palm of his Hand, *John*, xviii.

22. (And when he had thus spoken, one of the Officers which stood by stroke Jesus with Palm of his hand, saying, Answerest thou the high Priest so? (*Chrysostom Hom. 82. in Job.*) says, it was *Malchus* an *Idumean* slave, whose Ear *Peter* cut, and Christ healed, who gave the stroke. And (*Bern. Serm. de Pas.*) says, the Hand that struck Christ was armed with an Iron Glove. *Vincentius* says, that by the Blow, Christ was felled to the Earth. *Vinc. serm. de Pas.* (and *Ludovicus. de vita. Christi.* says, that Blood gushed out of his Mouth, and that the Impression of the Varket's Fingers remained on Christ's Cheek, with a Tumor or wan Colour.

Tho' such abuse was done to Christ in Presence of the High priest, and Scribes, & Elders; yet none of them, nor any of the Standers by, reprov'd the Actor, or spake a Word for Christ. And thus the Prophecy, Lam. 3, 30. *He giveth his Cheek to him that smiteth him*, was fulfilled. Sure this was no small Part of Christ's sufferings, to be struken publicly in the Face of Judgment, the Judges by their Silence approving the Fact; and yet see how Patiently he bears the same; *If I have spoken Evil, bear witness against the Evil; if not, why smitest thou me?* Here you may learn of Christ to be meek and lowly, and Patient. Let us bear Injuries after this blessed Example, with a calm and quiet Mind.

Behold

47 *Sufferings and Death of Christ*

Behold the Son of God stricken with the Hands of a sinful slave ! That Face that is fairer than the Sons of Men, swelled and wan-coloured by the blow of an Iron Glove; the Lion of the Tribe of Judah felled to the Ground with a stroke from the Hands of a wicked Varlet : The Omnipotent Creator struk with an impotent Creature, and yet carrying it patiently ! And all this for our sakes. We deserved to be under the eternal strokes of God's Justice and Vengeance : We deserved to be stricken in Hell by Devils for ever : And therefore our Jesus suffered strokes on his Face from sinful Men, and that also the most contemptible sort of strokes with the Palm of the Hand. O Love incomparable ! O how frequently should we come to the Eucharist to remember the Love, as well as the Sufferings of a dying Jesus.

VI. 1. False Witnesses are sought and laid against him, *Matth. xxvi, 59. 60.* [Now the chief Priests and Elders, and all the Council sought false Witness's against Jesus to put him to Death, but they found none: For *Mark xiv. 59.* Their Witnesses agreed not together.] Behold how they laid the Process ! The Judges are Pursuers, and the Parties are Witnesses against Christ: yea, they that are Pursuers, and Witnesses, sit as Judges against Christ : Which might be Ground enough for Christ to plead for the Nullity of their Process.

Nevertheless, he opened not his Mouth,

He

IIa, 53. 7. He is resolved to die willingly for his Elect'.

Behold the Malice & Injustice of Christ's Enemies! 1. The whole Council sought false Witnesses against Christ, for they could not get true witnesses. The Judges who should relieve the Oppressed, are suborning seeking out, and hiring false Witnesses, to oppress the Innocent. All the Council is against Christ, not one to befriend him amongst them: His own not only not received him, but also rejected him, and with false Witnesses lay down a Method to Murder him. 2. For all their Malice, they could find no probable Ground against him what one said another of the Witnesses falsified; their Witnesses did not agree. The Judges seek out for Witnesses. [*Isaac Ambrose looking unto Jesus, Page, 355.*] the Witnesses seek for proof, those proofs are to seek for Unity and consent: and nothing was ready for their Purpose. 3. At last, after many Endeavours, there came two false Witnesses to witness against Christ; and said one of them. [This Fellow said, I am able to destroy the Temple of God, and to build it in three Days.] *Matth. 26. 61.* Says the other. [We heard him say. I will destroy this Temple that is made with Hands, and within three Days I will build another not made with Hands,] (*Mark 14. 58.*) The first Maintained Christ said, he was able to destroy the Temple: The second affirmed he said, He would actually destroy

49 *Sufferings and Death of Christ.*

destroy it, so their Testimonies agreed not neither of them spake truth: For Christ only said, [*Destroy this Temple, and I will raise it up again in three Days.*] They neither agreed with themselves, nor with the truth: Christ spake of the Temple of his Body, they spoke of the material Temple. And what tho' Christ had said, That he was able to destroy and build the Temple again in three Days? That was no Criminal Matter, but an Argument rather to gain Honour and Respect to Christ. And what tho' he had said, I will destroy this Temple, and Build a better not made with Hands? since (as *Josephus* says) they allowed *Herod* the same Privilege formerly the Matter was not Criminal. Moreover they said that Christ said, *I will build it in three Days*, but Christ said, *I will raise it up*, meaning his Body from the Dead. And the High Priest arose and said to him *Matth. 26. 62. Answerest thou nothing? Qui tacet, consentire videtur, Thy silence argues thy Guilt.* It seems you are guilty and therefore answerest nothing, because you have nothing to answer. But Jesus held his Peace. Their Allegations were so manifest Lies, as their own Consciences and the Judges well knew, that Christ thought it not worth his while to answer them, [*Pareus in Leg.*] He knew also he had to do with an unjust Judge, who would not regard his Defences: But above all he was resolved to die, and it was not now time of defending, but suffering: Thus

Thus our Blessed Lord, not only in his Life, but also at his Death, suffered the contradiction of Sinners; his words are wrested, and detorted to another sense, Things he knew not, are laid to his Charge. It is probable they alledged, that Christ was a Sabbath breaker, a forbidder of Fasts, a contemner of the Traditions of the Fathers, an Usurper of Gods Perogative in forgiving Sins: ——— He, to whose charge true Witnesses could lay nothing, is loaded with untruths, falshood, calumnies, reproaches, by perjured Varlets, and false Witnesses. O the Patience of the Son of God! who with the breath of his Mouth might have destroyed these Miscreants, and false perjured witnesses, who had the presumptive boldness in his own Presence to bear false Witness against him: *But Jesus held his Peace*, Matth. 26. 63. Hence let us bear Injuries with Patience. No wonder if false Witnesses murder our Names that are followers of Jesus, when they Murdered his own Name.

IX. He was reputed a Blasphemer, Matth. 26. 63. [And the high Priest answered, and said to him, I adjure thee by the living God; that thou tell us whether thou be the Christ the Son of God, Verie. 64. Jesus said unto him, Thou hast said, Mark, 14. 62. Jesus said I am: Nevertheless I say unto you, hereafter you shall see the Son of Man sitting on the right Hand of Power, and coming in the Clouds of Heaven

51 *Sufferings and Death of Christ*
 Heaven, *Ver.* 65. Then the High Priest rent his clothes, saying. He hath spoken Blasphemy : What further need have we of Witnesses ? What think ye ? They said he is guilty of Death.] The high Priest adjured him to tell whether he was Christ, ----- not that he might believe in him, for that he was resolved not to do : but that (be his answer what it likes) he might convict him guilty. For if he had said, He was not the Christ or Messias, the High Priest would call him an *Impostor and Deceiver*, in regard he had frequently so called himself formerly before the People : If Christ replied he was the Son of God, and the Christ or Messias, then the High Priest was ready to charge him with Blasphemy: And so whatever he answered, to find him guilty of Death. However tho' it stood on his Life, Christ confesses he is the Son of God and future Judge of the World. Then immediately the High Priest anticipates the Judgment of the Council, declaring Christ a Blasphemer, and telling they needed no more Witnesses. Then having thus anticipated their Judgments, he asked their Votes *What think ye?* And the Vote runs (according to his Mind) unanimously, *Nemine contradicente*, that *He is guilty of Death*. In the mean Time the High Priest rent his clothes, contrary to the Command, *Lev.* xxi. 10. (thereby signifying the Levitical Priest hood was to be abolished shortly) and so avowedly violates the Law, for the Defence

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Sacramental Meditations on the 52
Defence of which he was so zealous against
Christ.

Man aspired to be like God ; and Christ
who thought it no robbery to be equal with
the Father, is reputed a Blasphemer, for cal-
ling himself the Son of God. They resolved
not only to murder his person by taking
away his Life, but his Name also, declaring
him a Blasphemer. The Judge of the quick
and dead stands here wrongfully judged by
wicked Man. The Impartial Judge is par-
tially judged. *He that did not Sin nor was*
Guile found in his Mouth, (1. Pet. 2, 22.)
is condemned guilty of the most horrid Sin
of Blasphemy. The Fountain of Life is
judged worthy of Death, the Fountain of
Truth is reputed a Liar, in calling himself
the Son of God on which he expatiates for
his own comfort, and the terror of his Ene-
mies. Christ is condemned as a Blasphe-
mer for our sakes ; because many of us
have been guilty of Blasphemy, and Blasphe-
mous thoughts : and to satisfy Justice
and to procure Pardon for our Blasphemies
let us follow Christ's Example and never
deny the truth tho' it stand us on our Life.

X. *Peter denies him thrice: see Math.*
xxvi. 69. 71. 73. (Now Peter sat with-
out in the Palace: And a Damsel came
unto him saying, thou also wast with Je-
sus of Galilee. But he denied before them
all, saying, I know not what thou sayest,
Ver. 76. Again he denied him 'with an
Oath, I do not know the Man. *Verse. 74.*
Then

53 *Sufferings and Death of Christ.*

Then began to curse and to swear, saying, I know not the Man.) Peter not only simply denied Christ, but backs all with an Oath ; yea, he cursed and swore, he knew knew not Christ. Herewe may see the effect of self-confidence; Peter swore before tho' all should forsake Christ, he would not forsake him, but die with him, and for him But he trusted too much in his own strength and therefore God deserted him for a time, till he denied him with Imprecations, that ever he knew Christ ; and so was made sensible of his own Weakness, and the Need he had to rely on Christ for strength. O Believer ! When thou goest to the Lord's Table to commemorate his Death, and to renew thy Covenant with God, promise not in thy own Strength, trust not in thy own Strength for performance of what you promise; but in the Strength of Christ, lest you fall like Peter.

Thus our Saviour suffers not only from his Foes, but also from his own Disciples and followers. One betrayes him, the rest fled and left him alone, when he was apprehended. Last of all, Peter who vowed not to deny him, *Matth. xxvi. 34.* tho' it should cost him his Life, most Shamefully disowns him, and denies him with horrid Imprecations, *that he knew not the Man.* And thus he is left to tread the Wine press of his Father's Wrath, *Isa. 63. 3.* and none of the People Was with him. Sure it was no small Part of Christ's Sufferings, thus to be disowned of one, he called not only

Sacramental Meditations on the 21

to be a Disciple, but an Apostle also, and endued with the Gift of Miracles, and admitted to a greater Familiarity than any other Disciple, save James and John. See how the Son of God was disowned and denied by Men; yea, denied by one, on whom he had laid the greatest Obligations, to the End we should not be disowned of God in the Day of our Account.

XI. *They most Inhumanely abuse him,*
Matth. xxvi. 67. ' Then did they spit in
' his Face, and buffeted him. And others
' (Mark, xiv. 75. The servants did strike
' him) smote him with the Palms of their
' Hands, saying, Propheſie unto us, thou
' Chriſt, who is he that ſmote thee, Mark
' ſays, They covered his Face. And. Luke
' xxii. 63. They mocked him, and many
' other Things Blaſphemouſly ſpake they a-
' gainſt him. Some write that after they
' had ſentenced Chriſt worthy of Death.
' (Mallonius de Flagellatione Chriſti, Chap. 6
' Cit Iſaac Ambroſe.) They committed him
' to their Miniſters and Servants, warily to
' be kept till Day; and they immediately
' threw him into the Dungeon, into Caiapha's
' Houſe there they bound him to a ſtony
' Pillar, with his Hands bound on his Back
' and then fell upon him with their Palms
' and Fiſts. Some other ſay, That the
' Soldiers not yet content, they threw him
' into a filthy dirty puddle where he abode
' for the remainder of that Night; agree-
able to that, Pſal 88. 6. *Thou haſt laid me*
in

55 *Sufferings and Death of Christ.*
in lowest Pit in Darkness, and in the Deep
Psal, 69 2. *I sink in the Deep Mire, where*
there is no standing. Which Passages tho'
they have a Spiritual Meaning might be li-
terally verified in Christ. But let us take a
distinct View of what the Evangelists relate.

1. *They spit in his Face,* Matth. 26 67.
and Isa, 50. 6. *I bide not my Face from*
shame and Spitting, saith Christ. That Face
that is more fair than *the Sons of Men*, which
dazes the Eye both of Saints & Angels, (so
to say) in the beholding of which a great
part of the glories of the new Jerusalem
doth consist, is made the Butt of the frothy
Spittles, and nasty Bubbles, and filthy Phlegm
of profligate Wretches. O unparalleled
Indignities! nothing was more infamous
with the Jews than to be spitten upon. See,
Numb. 12. 14. Job. 30. 9. 10. O my
Sins, my Lusts which put Christ to such
Affrontes.

2. *They buffet him.* One of the Officers
smote him before with the palm of his Hand
they strike now with their closed fists, (*Isaac*
Ambrose looking unto Jesus. Page 358.) so
that his Face did swell, and was full of Bun-
ches all over, and by these Blows of their
Fists his Whole Head was swollen, his Face
became black and blue, and his teeth ready
to fall out of his Jaws: And no doubt, with
the Violence of their strokes, they made
him reel and stagger they made his Mouth
and Nose, and Face to Bleed, and his Eyes
to startle in his Head. Behold the Son of
God

God smitten upon, and buffeted upon with
the Sons of Men! The Innocent Lamb of
God compassed with Bulls of Bashan! And
David Psal. xxii. 12.) gaping on him
with their Mouths as ravening and roaring
Lions! See with Faith the Omnipotent
Jehovah, who with one Blow might reduce
the whole Creation to Nothing, Patiently
suffering Hundreds and Thousands of Blows
for our Sins. See the very Servants and
Slaves smitting him, and the high Priests and
Council looking on, conniving at, desiring,
and laughing at such Indignities, (*Pareus*
com. in Matth 26. 39.) and none to help, &
none to sympathize with or pity him; *Los*
vers and Friends were far removed from
him.----- And all this he suffered to save our
Souls, O Infinite Love!

3. *They smote him with the Palms of*
their Hands, saying, Prophesie thou Christ
who smote thee.? When they were weary
of striking him with their Fists, then to
pass away another while of the Night, they
strike him with the Palms of their Hands,
which was the most disgraceful of the two;
and not only so but they mock and taunt
him in his prophetic Office, *Prophesie who*
smote thee: Thou pretendest to be a Pro-
phet who gave thee the last stroke: To
all which Mockery and derision we find
Christ silent; *And As a Sheep before her*
Shearer is Dumb, so opened he not his
Mouth. (*Isa. 53, 7.*) O the Patience and
Love of the Son of God! O how his Love

57 *Sufferings and Death of Christ.*

to our Souls makes him Patiently endure such Treatment and Indignities!

4. *They Covered his Face*, Mark. xiv. 65. (As was done with *Haman* *Esther* vii. 8.) in contempt, or that they esteemed him worthy of Death, and unworthy of the Light of the Sun; and to the End they might, with greater freedom, and less Shame and Pity, smite him on the Face: And probably because they had so abused his Face with their Spittles, they loathed to behold his Face, and therefore covered it, [*Isaac Ambrose looking unto Jesus, Page, 398.*] *Nauseam ip[s]is spectatoribus provocabat feditas illa.* Another says, It was a nauseous Sight, and enough to make one spew. They had so barbarously and inhumanely, with their Phlegm and frothy Spittles, defiled his Face.

Behold and see how the Son of the Eternal God, in whose Presence *Seraphims* and *Cherubims* did cover their Faces with their Wings, not able to behold the Splendor of his Majesty, had his own Face covered in contempt by profligate Sinners! Behold how *he that is the Sun of Righteousness*, who enlightneth every Man that cometh into the world, is esteemed unworthy of the Light of the natural Sun in the Firmament! Behold wicked Miscreants striking with the greatest Freedom, without any respect to Shame or Pity, that veiled Face, at whose Presence Heaven and Earth flee away, and there is no more Place found for them! Be-

hold

hold his Face that is fairer than the Sods of Men, so abused with Spittles, that his Enemies, without nauseating could not behold the same! O Believer it was thy Sins, and my Sins, which put our dear Lord to suffer such Indignities. Let us then at all Times, but especially when we come to the Lord's Table, bewail our Iniquities, which brought such Indignities on our crucified Jesus.

XII. *They led Christ again in the Morning before their Council, and examined him* Matth. xxvii. 1. 2. When the Morning was come, all the chief Priests and Elders of the People took Counsel against Jesus, to put him to Death. And when they had bound him they led him away, and delivered him to Pontius Pilate the Governour. Some think [*Parous in Matth. 27.*] the Priests wearied Christ all Night examining him, and at length in the Morning decreed to deliver him to Pilate. The latter is true, but not the former. They indeed decreed to deliver him to Pilate. But this Morning-Council was only called, and met in the morning. In the Evening Council, they consulted how to put him to Death; in the Morning Council, That they shall put him to Death. Luke xxii. 66. And as soon as it was Day, the Elders of the People, and the chief Priests and Scribes came together, and led him into their Council; which shews that the Morning Council was a distinct Convocation of the Priests and Elders, from the Evening Council. It seems after they

Sentenced Christ worthy of Death, the Council retired Home, and left Christ to be abused by their Servants, and to be imprisoned, and kept till Day. And then early in the Morning they met again, and convened Christ, and re-examined him. They having, in their former Council condemned him guilty of Blasphemy, they were afraid lest he should deny what he confessed formerly. *viz. That he was the Son of God*; and therefore they examine him on the same Head, again that they might extort a new Confession out of his own Mouth and so find him guilty, *denovo*, of Blasphemy. Luke xxii. 67, -- 70. *Art thou the Christ? Tell us. Art thou then the Son of God? And he said unto them, Ye say that I am.* He still adheres to the truth, cost him what it pleases. In this Morning Council they determined to deliver Jesus bound to Pilate to be crucified, and draw his Libel, or Indictment of which in the next Articles.

Consider here, how eager Christ's Enemies were to destroy him; they met at Night, and sat to Cock-crow, that is, Three in the Morning: And again by six, as soon as it was Day, they met in Council to consummate their purpose. O! what a Shame is for us, to be so lazy in the way of Duty, when the Devil's servants are so busied in the way of Sin? they can sit up, and rise early to Sin, to Murder Christ, and his Followers: And we will not sit up late, or rise early to read and meditate, and Pray, and fit our selves for Eternity.

Sacramental Meditations on the Co

If these hypocritical Teachers of old were so bent to have Christ put to Death, how much more busie and diligent ought true Gospel Ministers be, to celebrate the memorial of his Death in the Lord's Supper.

XIII. *They delivered him bound to Pontius Pilate, Matth. xxvii. 2. And when they had bound him they led him away, and delivered him to Pontius Pilate the Governour.* Then first they apprehended him, they bound him, and (it seems) loosed him from his Bonds, when he stood before the Council: And again when the Council rose, they bound him, [*Par Com in Matth. 27*] to the End *Pilate* receiving him bound, might think him the greater Malefactor. *Jerom* thinks it was the Fashion with the Jews, to deliver him bound to the Judge whom they thought worthy of Death.

Thus *they led the Lion of the Tribe of Judah*, like a Malefactor, bound with ropes and Chains; He that binds all the Devils in Hell with Chains of Darkness, and restrains the Malice of all Wicked Men in the World with his Providence, for Love to Redeem our poor lost Souls, humbled himself so low, as to let sinful Miscreants bind his Hands with Chains of Iron. Behold his Hands which made *Heaven and Earth*, Bound! His Hands which upholds the Creation, fettered! His Hands who sets *Captive Souls at Liberty* tied! The liberal Hands, which satisfy the *D-fires* of all Living, Chained! See with a believing Heart, and a

61 *Sufferings and Death of Christ*
tearing Eye, the impartial Judge of the
quick and dead led like a Malefactor, by
wicked and Malicious Men, before a tem-
poral and partial Judge, to be Judged for
our Sins. O ! the Justice of God ! O the
Love of Christ ! O the Evil of Sin ! The
Hazard we were in ! O the greatness of the
Ransom paid for us ! O our Ingratitude !
to be so Negligent to refuse to celebrate
the Memorial of his Death at his own Table
who suffered so great Things for us.

XIV. *They falsely accuse him, John, xviii.*
28. *Then led they Jesus from Caiaphas unto the Hall of Judgment, and it was early, and they themselves went not unto the Judgment Hall, lest they should be defiled, and so rendered unmeet to eat the Passover. Hypocrites Strained at Gnats, but swallowed Camels. They made Conscience of entering in with a Gentile. Pontius Pilate, to the Judgment Hall, but no Conscience to Murder the Innocent Jesus: Pilate then went out unto them, and said, What Accusation bring you against this Man? They answered sawcily, if he were not a Malefactor, we would not have delivered him up unto thee. What do ye think that, unless he were Wicked, and deserving of Death, that we would deliver him up unto thee? Is not our Word enough? Is not our Authority enough? [Pareus in Matth. 27.] Nay, says, Pilate the Roman Law condemns no Man unheard and unconvicted: And if you will bring no Accusation against him*

Sacramental Meditations on the 62

him, take him your selves, and put him to Death, for I will not without a sufficient Accusation led, and proven against him, put him to Death, ' It is not lawful for us, (*said they*) to put any Man to Death; you that are *Romans* have taken away that ' Power from us. We have a Law, and by that Law he ought to die, and therefore we come to you the Judge of criminal Matters to the End that you may put him to Death. It seems *Pilate* still Continues asking a Libel and Accusation against Christ: therefore at length they presented the Libel they formed in their Morning Council, and Accused Christ, *Luke. xxiii. 2.* ' We have ' found this fellow perverting the Nation ' and forbidding to give Tribute to *Cesar*, ' saying, That he himself is Christ a King. They accuse him of Three Articles.

1. Of *Seditious Doctrine*, that he seduced the People and perverted the Nation.

2. Of *Treason and Disloyalty*, that he forbad to pay Tribute to *Cesar*.

3. Of *Intended Usurpation and Rebellion*, that he sought to make himself a King, and so to rebel, and commit Treason against *Cesar*, and to usurp the Kingdom.

All these Accusations were Manifestly false. [*Isaac Ambrose looking unto Jesus Page 360*] As for the first, he was so far from seducing the People, that he would, have gathered them in one, very often. *Matth. xxiii. 27.* and they would not The second was false also, for he was so far

83 *Sufferings and Death of Christ.*

from forbidding to pay Tribute. that himself paid Tribute, *Matth. xvii. 27.* And desired others to do the like, *Luke. xx. 25.* The third was so manifestly false in the sense they alleged; for he was so far from desiring to be an earthly King, that he protested his Kingdom was not of this World, *John xviii. 36.* And when the People intended to have made him a King, he fled from them into a Mountain himself alone, *John. vi. 15.*

Pilate was moved with none of his Accusations, but the Third, on which he examined Christ; having first entred into the Judgment Hall, and called Jesus unto him, he asked him, 'Art thou the King of the Jews?' Jesus answered my Kingdom is not of this World,----- *John. xviii. 36.* By which *Pilate* understood that Christ was no intended Rebel or Usurper against *Cesar*; and therefore was desirous to let him go.

Behold here the Judge of the World accused by foul-mouthed Wretches, he that taught as never Man taught, the way of God in Truth, was accused of false and seditious Doctrine; He that was the most loyal Subject that ever Breathed, was accused of Treason, intended Rebellion and Usurpation; The King of Kings, and Lord of Lords, was Challenged for calling himself a King; He is Questioned for assuming the very Title of King to himself. Man suffered himself to be seduced by the

Sacramental Meditations on the 64

the Devil; and Christ is therefore (to satisfy Justice) accused as a Seducer of the People. Man denied the Tribute of Obedience due to God; and Christ, is accused for denying Tribute to *Cesar* Man committed Treason and Rebellion, and Usurpation against the great Jehovah, (for in eating the forbidden Fruit, he thought to be as Omniscient as God is) and Christ is accused for Treason, and intended Rebellion an Usurpation against *Cesar*. O the Justice of God! and the suitable Satisfaction given by Christ for our Sins!

XV. *Christ was sent to Herod* Luke, xxiii. 7. ----- When *Pilate* heard that *Jesus* was a *Galilean* and so belonged to the Jurisdiction of *Herod* the Tetrarch of *Galilee*, he sent Christ to *Herod*, who was then at *Jerusalem*, to be tried by him. *Herod* was very glad of the Honour done him by *Pilate*, being curious of a long Time to have seen *Jesus*, because he heard many Things of him and hoped to have seen some Miracles done him: And then he proposes many curious, but not edifying Questions to him, to which Christ makes no reply; which silence of Christ they interpret to be but simplicity: Then *Herod* with his Men of War, set him at nought, and mocked him and arrayed him in a gorgeous Robe, and sent him again to *Pilate* [*Isaac Ambrose looking unto Jesus, Page 362.*] They arrayed him with a white glittering gorgeous Robe Tho' Divine Providence seemed by this

65 *Sufferings and Death of Christ*
white & gorgeous Robe to hold forth the
Dignity and Innocence of Christ, of which
white colour was a fit enough Emblem: Yet
Herod's Intention was not so much to de-
clare his Excellence or Innocence, as his
Folly or Simplicity. Certainly, he ac-
counted him for no other than a very fool,
an Idiot, a passing simple Man. The Phi-
losophers, (says *Terrullian*) drew him in
their Pictures, attired by *Herod* like a fool,
with long Asses Ears, his Nails plucked off,
and a Book in his Hand. O the strange mis-
takes of Men! O marvellous Madnels! in his
Life-time they account Jesus a Glutton, a
Drinker of Wine, a Companion of Sinners,
a Blasphemer, a Sorcerer, and one that had
cast out Devils through *Beelzebub* Prince of
Devils: Yea, and that himself was also
possessed with a Devil. And now towards his
Death, he is bound as a Thief, struck in the
House of *Caiaphas* as an arrogant saucy fel-
low: He is accused before the Council, of
Blasphemy, he is brought before *Pilate* as
a Malefactor, a mover of Sedition, a Seducer,
a Rebel, and as one that aspired to the
Kingdom: He is transmitted unto *Herod*,
as a Jugler to show Tricks: and now, in the
Close of all, is accounted of *Herod*,
and his Men of War, as a Fool, an Idiot,
a Brute, not having the understanding of
a Man.

Now when *Herod*, and his Soldiers, had
sufficiently mocked, Christ, and clothed &
treated him as a Fool & Simpleton, & Isaac

Ambrose

Ambrose, ibid.) they dismiss him again to *Pilate*, through the more publick and eminent Streets of *Jerusalem*, in his white Garment, to be scorned by the People; to be hooted at by idle Persons; and mocked by the Boys of the City.

Devout Reader, behold how *the Son of God* is treated by the Sons of Men! he was examined twice by the *Ecclesiastick Judicature*, then he was examined and tried before the *civil Court*, next he is sent to *Herod* to be tried at a *Council of War* before the *Military Court*; and finally, he is remitted by *Herod* to *Pilate*, from the *Military* to the *civil Court*. O see with what Patience the Son of God endures all these Trials, out of an ardent Love to save our Souls!

See the pearl of Price, set at nought; the *Wisdom of the Father*, esteemed a Fool? the *heavenly Captain of our Salvation*, derided by earthly Captains; the *King eternal and invisible*, mocked by an earthly & mortal King! He that clothes the *Heavens with Clouds and Stars*, himself Cloathed with a Fool's Habit! He that is the Tree of Life in the midst of the Streets of the *heavenly Jerusalem* led, like an Idiot, in a mock Profession, through the Streets of the *earthly Jerusalem*! no wonder tho' the *Earth* should tremble the *Heavens* stand amazed, and the *Sea* should roar at such a prodigious Sight. O! with what a bleeding Heart, mourning for our Sins, the causes of Christ's sufferings, should we come to the
 Lord's

67 *Sufferings and Death of Christ.*

Lord's Supper, to commemorate his Death and Passion; and these Indignities he suffered before his Death?

XVI. The Jews preferred *Barabbas* a Thief, & Murderer, to Jesus. *John*, xviii. 39. 40. At the Feast of the Passover, it was ordinary with the Governour to release any Prisoner the People desired; and therefore *Pilate* willing to release Christ, asks the People, whom will ye that I release unto you? Whether will ye have *Barabbas*, who is a Thief, a Robber, a Murderous Mutineer: (See *Matth*, xvii. 16. *Luke*, xliii. 15. *John*, xviii. 40.) And an Author of Sedition, or the King of the Jews let loose? They all replied with a cry, denoting their Malicious Eagerness to have Christ destroyed, *Not this Man, but Barabbas*. The Jews would not name a Thing thus held accursed; & therefore, that they might murder Christ's Name, as well as his Person, and shew they looked on him as accursed, they say, *Not this Man*. They would not so much as pronounce his proper Name.

Pilate knew, that for Envy they had delivered, Jesus, *Matth*, xvii. 18. and finding that *Herod* had sent him back uncondemned, and endeavouring Christ's Liberty said, *What shall I then do with Jesus, who is called Christ?* *Matth*, xvii. 22. He Pronounces his Name to the full, and tho' a Gentile, had more Pity on Christ, than all the Jews; and they all said unto him, *Let him be Crucified*. Their former hidden

Malice breaks now at length out in to open Fury. An ordinary Death will not satisfy their Malice, but a Roman Death, a cursed Death, a lingering Death of the Cross: *Why, what Evil hath he done?* says, Pilate. *Shall he be crucified without a Crime?* But they cried out the more, (*Luke, xxiii. 21.*) *Crucifie him, Crucifie him:* No reason, but open Fury must be expected from inveterate Malice, they'll have him Crucified, but will not give sufficient Reason for so doing. But Pilate, says to them again the third Time. *Why, what Evil hath he done?* Luke xxiii. 22. *But they were instant with loud Cries, requiring that he might be Crucified,* Pilate protested, that he found no cause of Death in him, and that he was Innocent; but the Voices of the People and Priests prevailed: It was not the Reasons and Arguments, but the loud Cries and strong Voices of the People and Priests which prevailed. Pilate thought they would prefer Christ to Barababas, and that they would seek to release Christ; but *citius Diabolum ex inferno petivissent quam Jesum,* (*Pareus in Matth. 27.*) *they would sooner (saith Pareus) seek a Devil out of Hell (to be released) than Jesus.* At length Pilate seeing he could prevail nothing, but that a Tumult was rather made, he released Barababas the Murderer and Thief, & delivered the Innocent Jesus to be scourged.

Behold, and see, how the Son of God was humbled for our Sins! A High-way Thief
who

69 *Sufferings and Death of Christ.*

who mercilessly wounded and robbed Passengers, was preferred to the tender Hearted Samaritan that healed bound up, and poured Wine and Oyl of Consolation into the Wounds of Bleeding Hearts. A Murderer who had unjustly slain the Living, was preferred to a Saviour, that, mercifully, restored the Dead to Life. The tumultuous Raiser of Sedition, was preferred to the most loyal Payer of Tribute. The Wolf is preferred to the Lamb. The Guilty is preferred to the Innocent. The priests whose Lips should have preserved Knowledge, *Mal*, 2. 7. And whose Mouths should be employed in praising, serving, extolling Christ, and teaching of his People, were busie in defaming, maligning, abusing Christ's Name seducing his people and seeking his own destruction; And when Arguments cannot, loud Cries and strong Voices must overthrow Christ. Alas! was it not enough for the Son of God to be put in the Balance with a Murderer, Thief; but must he also be rejected, and the robbing, mutinous Murderer be preferred to him? Must a Heathen *Pilate* plead Christ Innocent, and seek his Delivery; and the Supreme Officers of the Church plead the King and Head of the Church Guilty, and not rest Satisfied till he be crucified? *Earth* wonder and *Heaven* stand Amazed at the Justice of God, the Love of Christ to save our Souls; the humble *Condescendence* of Jesus, and the impotent Boldness of the Priests!

XVII. Christ was Stripped Matth xxviii.

27. Then the Soldiers of the Governour took Jesus unto the Common-hall, and gathered unto him the whole Band, and they Stripped him. They pulled off his Clothes and made him stand naked before them all. Reader, imagine with thy self, how ashamed you will be, to stand as naked as thou wast born before a whole Band or Regiment of insulting Soldiers! Some modest Persons would rather suffer Death, than thus to be forced to stand stark naked, before such a Multitude, in the Face of the Sun. O then! what Shame, what Blushes, what Confusion covered the Face of Jesus, the Fountain and Pattern of Modesty, thus to stand naked before his Enemies! If the first *Adam* thought Shame to stand naked before his own Wife, how much more Shame thought the Second *Adam* to stand naked before his insulting and malicious Enemies!

See him who clothes the *Angels with Glory*, and his *Saints with Salvation*, the *Heavens with Stars*, and the *Earth with Flowers*; himself divested of his Clothes, as naked as he came to the World, in the Presence of many Hundreds! O how desirous Christ was to save our Souls! that he should endure such Shame and Indignity for us! How ready should we be to endure Shame and Reproach for him who was Stripped naked before Men, that he might clothe us with his own Righteousness before God! He was divested of his Earthly Robes, that we

71 *Sufferings and Death of Christ.*

we might be Invested with Heavenly Robes of Righteousness, Glory and immortality.

XVIII. *Christ was Scourged* John, xix.

1. *Then Pilate took Jesus & scourged him.* Pilate was still desirous to let Jesus go free; and therefore (as some think, he caused to scourge Christ above Measure, thinking the Jews would relent and Pity Jesus, after they had seen him scourged so cruelly and mercileſſly. This was a shameful and painful Punishment; It was so shameful, that the Romans excused all their Citizens from it: And therefore says Paul Acts, xxii, 25. *Is it lawful for you to scourge a Man that is a Roman?* Scourging was only appointed for Slaves and Thieves, as a Punishment. It was also painful if we consider the Number of Strips, & Malice & force, with which they were inflicted. The Manner of their Whipping is described [*Beq de passione Domini.*] citante Isaac Ambrose; Page 368. thus • After they had • stripped him, they first bound him to a • Pillar, whither came six young & strong • Executioners, Scourgers, Varlets Hang- • Men saith *Jerom* to Scourge him, & whip • him while they could; whereof two whip- • ed him with Rods or Thorns; & when • they had wearied themselves other two • Whipped him with Ropes, or Whip-cords • tied & knotted like a Carter's whip; • and when they were tired the other scour- • ged off his very Skin with Wires, or little • Chains of Iron: And thus they continu-

ed, till by alternate & successive Turns
they had added Stripe upon Stripe, and
Wound upon Wound, latter upon former,
and new upon old, that he (Christ) was
all over in a Gore of Blood.

Some reckon [*Isaac Ambrose, Ibid.*] the Number of the Stripes to the Number of the Soldiers in the Band, being either Six Hundred & Sixty. or a Thousand. Others reckon them to Five Thousand and Forty. Surely, if the whole Band whipped Christ, as is probable they did, his Stripes were many more than Five Thousand. Moreover if we Compare *Luke*, xxiii. 16. and *John*, xix. 1. with *Matth*, xxvii. 26: and *Mark*, xv. 15. It would appear that he was twice Scourged; (*Pareus in Matth*, xxvi. 26. 27.) One before his Sentence, when *Pilate* thought by Scourging him to move the People to Pity him: At which Time [*Leigh's Body of Divinity, Page 599, in Marg.*] the Jews fearing *Pilate* would let him pass gave Money to the Soldiers to whip him to Death: Of which *Luke* and *John* write. Again, after his Sentence, *ex Instituto capitali*, of which *Matthew* and *Mark* make mention. So that being Twice Whipped, once, out of a Design to liberate him, before his Sentence; and again, after his Sentence, conform to the Roman Laws and Customs, and since he was judged a Blasphemer; and since, *Lev*: xxiv. 41. Blasphemers were to be stoned by all that heard them: and since, it

is like that Christ was scourged by all that heard him calling himself the Son of God, his Stripes were so many, that the Number of them cannot easily be condescended on.

So cruelly did they whip him, that they tore his tender Flesh, till the Pillar & Pavement were bedewed & Purpled with a Shower of Blood, [*Isaac Ambrose, looking unto Jesus, Page 368.*] And if we may believe *Bernard*, ' They Plowed with their ' Whips on his Back, and made long Furrows: and after that, they turned his Back upon the Pillar, and whipt his Belly and ' Breast, till there was no part Free, from ' his Face to his Feet (*Bernard* , Which certainly, unless the God-head had sustained him, and preserved him to a more shameful Death would have killed him: Yea, some affirm, (*Isaac Ambrose, Page 369.*) That the Gashes were so wide, that you might see his Ribs and Bones, and very Inwards: So that they might tell all his Bones agreeable to *Psal, xxii. 17.*

Consider seriously, how Christ was wounded, bruised, chastised, whipped with Stripes, (*Isa, 53. 5.*) For our Transgressions, for our Iniquities, to procure us Pardon, and to heal us. — Behold the Innocent Jesus stript naked, that he might with more Shame and Pain find the smart of the Scourging! See how they Scourged him once and again, with Thorns, Ropes, Wires, and Iron Chains: and when one Couple wearies, see another falling on again

gain : yea, the whole Band last of all scourging him!

Thus he was scourged with the Hands of Men, to free us from the eternal Scourgings of Devils in Hell, and everlasting Lashes of God's infinite Wrath due to us for Sin. O the Patience of Jesus! not an impatient Word, nor a Complaint nor Cry does he utter under all these Scourges : His Eye was fixed on our Salvation : on the Joy that was set before him : And therefore he was, as a Sheep before her Shearer, dumb, so he opened not his Mouth, *Isa. 53. 7.*

XIX. *They clothed him with a Scarlet Robe.* (*John xix. 2. Matth. xxvii. 28.*) calls it *Purple*, and *Matthew Scarlet*. Possibly, it was lined with Purple, and the Outside was Scarlet. The Greek Word, (*clamys*,) signifies a *Cloak* or *short loose Garment* (at first used by Kings and Emperors) put on Christ probably, in derision of his *Kingly Office*. His Body now was of a *Scarlet and Purple Colour*, with the cruel Scourgings, Stripes. and Bloody wounds the Band of Soldiers inflicted on him. And he is *Clothed with a Scarlet and Purple Cloak* : He is of a *Scarlet and purple Colour*, now, both within and Without.

O what a Sight! to see the Naked scourged bleeding Jesus, in a Purple Gore of Blood, from Top to Toe in Derision, Cloth-ed with a short Mantle, or Cloak of the same Colour; His Legs from the Middle of his Thigh downwards, naked; the Blood droop-
[ing

75 *Sufferings and Death of Christ.*

ing down about his Feet, from the wounds occasioned by his Scourging; and his Scourged, wounded, Bleeding Hands hanging by his Sides, under the Scarlet-Robe!

O stony, rocky, adamantine Hearts! that such a Sight and Consideration will not dissolve in Tears of Repentance, for the Sins which put Christ to Shame and Sufferings! The Jews and Soldiers were the Executioners, but our Sins the Causes of such Indignities.

XX. *They Crowned him with Thorns.* Matth. xviij. 29. *They platted a Crown of Thorns, and put it on his Head.* The Ancients had several sorts of Crowns: as *Triumphal Laurel, Naval, Mural, &c.* but never a Crown of Thorns was used, till this Crown was put upon Christ, *une nouvelle sorte decouronne, qui n'est faite ni de Metal, ni de Piereries, ni de feuilles, ni de fleurs mais d'epines seulement.* Et encore, si nous voulons ajouter soy a la plus saine partie des ecrivains, faite de cette sorte d'epiens, blancs, qui ont ecume, d'estre les plus aigus (*Discours sur la croix de nostre Seigneur* Par. 7. Spanheim, citante Leigh in Margin, Page 599.). A new Sort of Crown, which consists not of Metal nor precious Stones, nor Leaves, nor Flowers, but only of Thorns. And further, if we believe the soundest Writers, made up of that Sort of white Thorns, which use to be most sharp and Pricking. He was Crowned in Derision

of his regal Office, and Crowred with Thorns
to torment Him: it was so tormenting that
it pierced him in seventy two Places, says,
centi mille punctis, with Bernard. Not
to stand on how many Wounds the Thorny
Crown made on his Head, sure it made
very many; for how soon it was put on, they
littered him on the Head, *Matth.* 27. 38.
who a Reed that it might pierce his Skin,
and wound his Head. Some alledge, (I
know not with what Truth) that it pierced
his Skull; however there is no doubt, but
that it wounded his Head, even the length
of his Skull: for we may easily conjecture
that the sharp Prickles of the Thorns, would
easily penetrate his Skin and Flesh, till the
Bore of the Skull opposed, when the rude En-
emies were smitting him on the Head, and
Drawing with the Strokes the Thorns into
his Flesh. Go forth ye Daughters of
Zion, and behold King Solomon,
Jesus Christ the true Solomon, with the
Crown of Thorns wherewith his Enemies
crowned him, in the Day of his Sufferings
and the Sadness of his Heart. Behold that
Head and Hair, that is White like Wool &
White like Snow, now of a deep Sanguine
Colour, dyed in his own Blood! See those
piercing Eyes that were like a Flame of Fire
now darkned with his own Blood, which
trickled down his Face! See the King of
Jews, who bestows imperial Crowns on
the great ones of the Earth, himself. Wear-
ing a Crown of thorns, in derision of Kingly
Office

77 *His Sufferings and Death of Christ.*

Office, to satisfy Divine Justice for our sins! O loving and lovely Jesus! who would not love thee, that so infinitely loved us, and suffered such Shame and Torment for us? See that Head on which the Holy Ghost lighted in form of a Dove, now pierced with prickling Thorns all over before, behind; and in the Crown is the Thorn piercing his Skin and Flesh into the Skull, and his Enemies striking the Thorny Crown and fastening it in his Head! O what intolerable Pain was here! enough to distract the Wits and jumble the Intellectuals of an ordinary Man. But O the Patience of our dear Saviour, *who despised the Shame* and endured the Pain: with the greatest Meekness and Calmness! He had his Eye fixed on the joy that is set before him, and his Thoughts fixed on our Salvation, the great End he drove at, which made him, as it were, despite, if not forget his Sufferings.

Thus our Lord Jesus did wear a Crown of Thorns on Earth, that we should wear a Crown of Life, a Crown of Glory, and a Crown of Righteousness in Heaven; he had a Crown of Pain and Torment in his Head, in the Earthly *Jerusalem*, that we might get a Crown of Joy and Happiness in the Heavenly *Jerusalem*. O miserable Wretches that we are, that ever we should offend such a kind and loving Lord!

21. *They further Mock him in his Kingly Office:* They stripped him clothed him with a short Scarlet Cloak, and crown-

ed him with Thorns, partly to shame him, and Torment him, and partly to deride him in his Kingly Office; but all this will not satisfy their Malice, they go on a step further to Mock him, as will appear in these four Particulars.

1. *They put a Reed in his Hand*, Matth. xvii. 20. In stead of a Golden Scepter, they gave a Reed to Christ in his Right Hand.

2. *They bowed the Knee before him in Derision* Matth. xvi. 39

3. *They Mocked him with their Tongues saying. Hail King of the Jews.*

4. *They spit on him, and took the Reed, and smote him on the Head*, Matth. xvii. 30. They cast their Bubbles and Spittles in his Face.

Behold how they treat the King of *Sion*! They Crown him with Thorns, they anoint him, partly with his own Blood, forced out of his Head by the Prickling Thorns; and partly they annoint him with Spittles, and filthy Phlegm thrown in his Face, they Scepter him with a Reed, they give him a mock Crown, a mock Unction, a mock-Scepter, and mock-Homage, in Word and Deed, with Tongue, and Knee, and all to Ridicule him, for owning himself a King. See him, whom the Father Anointed with the Oyl of Gladness above Measure, annointed now with Blood and Spittle! See him, whose Scepter of his Kingdom is a Scepter of Righteousness, and who dashes the Nations in Pieces, with his Rod of Iron, having

79 *Sufferings and Death of Christ.*
a Reed in his Hand for a Scepter ! See the
Enemies bowing the Knee in Ridicule to
him, before whom all Knees in Heaven and
Earth must bow the Knee bowed in de-
rision to him, to which all knees must bow
in Reverence ! See him to whom all Tongues
confess, and whom all mouths must praise,
mocked with the Tongues, and scourged
with the Mouths of his insulting Enemies.
Behold him, whom the Father appointed
King over his holy Hill *Sion* what mock
Homage and Derision he suffered from the
pretended Office-bearer of *Sion* and their
Attendants !

Thus Christ is mocked in his Kingly Office
that he might make us Priests and Kings
to our God for Ever. He is Crowned with
Thorns, that he might Crown us with Glory.
He gets a Reed in his Hand, that he might
give us Palms of Victory in our Hands.
He is anointed with Blood, that he might
annoint us with the Spirit.

XXII. *Christ was brought forth and*
sentenced John xix. 5. *Then came Jesus*
forth wearing the Crown of Thorns, and the
Purple Robe, and Pilate saith unto them,
Behold the Man. After Christ was strip-
ped of his Clothes, scourged, Crowned with
Thorns, clothed with a Scarlet Robe, and
sceptered with a Reed in Derision, he was
spitten on, ——— “ they bring him out be-
“ the Hair of the Head, some say) and
“ in this posture expose him to the public
“ View of the Scornful Company [*Hand*

*Ambrose, looking unto Jesus, Page, 370.] Pilate crying unto them, Behold the Man! At uttering of which Words, (as some affirm) Pilate's Servants lifted up the Purple Robe, that all might see his naked, scourged, wounded torn Body; the more to move them to Pity. Pilate Was still minded to let Christ go, and used several Means formerly for that End, tho' without Success; and therefore once more he Endeavours to move them to Pity Christ, saying, Behold the Man! O ye Jews, see the poor Man ye so much accuse and persecute for calling himself your King; see how his Head is Pierced all over with Thorns, his Body all wounded with scourgings, his Face abused with spittles! will ye not pity him, and let him go? Has he not suffered enough already? but all Pilate could do is to no Purpose; for when the chief Priest, and Officers saw him, they cried out, saying, Crucifie him crucifie him. *John xix. 6.* Pilate is still unwilling to put Jesus to Death; and therefore says take ye him and Crucifie him, I find no fault in him. What! Crucifie an Innocent Man: I find no fault in him: Crucifie him your selves. if you Please; as for me, I will have no Hand in his Death. They finding Pilate loath to pronounce sentence against Christ, made Use of three Arguments to perswade him.*

First Argument According to our Law It is his Right to die, because he made himself King

81 *Sacramental Meditations on the*
Son of God, John, xix, 7. When Pilate
heard this he was the more afraid; Because
(saith Cyril,) *Pilate was an Heathen Idolat-*
ter, and so Worshipping many Gods, he
could not tell, but Christ might be one of
them; and therefore in condemning Christ
he might justly provoke all the gods to be
avenged of him: And therefore Pilate
asked him, Whence art thou? and from
thenceforth sought to release him: but the
Jews press him with another Argument.

Second Argument. If thou let this Man
go, thou art not Cæsar's friend: That is,
you will be guilty of Treason against the
Emperor Cæsar, if you let this Man go free,
who calls himself a King; for whosoever
maketh or calleth himself a King, speaketh
against Cæsar: and assure your self, that we
will not fail to acquaint Cæsar of the Case.
Pilate, whom the fear of Christ's Divinity
had formerly restrained, is now for Fear of
Cæsar's Frown, and loosing his Place,.....
tempted and induced to go on to sentence
Christ; and yet with great Reluctation: And
therefore he takes Water, and washes his
his Hands before the Multitude, saying,
I am Innocent of the Blood of this Just Man,
see ye to it. But lest the fear of incurring
the Guilt of Christ's Blood should affright
Pilate from passing the Sentence, they add
another Argument to remove that Difficulty.

Third Argument. His Blood be upon us,
and on our Children, Matth, xxviii. 25.
That is, pass thou Sentence against him, &c.

Sufferings and Death of Christ. 82

if thou fearest any Guilt, we will undergo for thee; his blood be upon us, may the Divine Vengeance of his Blood be upon us, and on our Children for ever.

At length *Pilate* was forced (tho' not clear in his Judgment) by their Arguments to Sentence Christ, *He sat down in the Judgment Seat called the Pavement*, John, xix. 13. which was a Place of raised Stone-work without the Judgment-hall, to the End the People might see. And before he passes Sentence, he makes the last Essay to deliver Christ from Death; and to that End says, *Behold your King*, John, xix. 14. Will you not Pity this poor Man, who for calling himself your King is so pitifully abused from Top to Toe with Wounds, Lashes, Scourges, prickling Thorns and Spittles. But John xix. 15. They cried out, *Away with him, away with him, crucifie him.* What? says *Pilate*, shall I crucifie your King? the chief Priests answered. *We have no King but Cæsar:* At length Luke, xxiii. 24. *Pilate gave Sentence, that it should be as they required;* That is, that Christ should die the shameful, painful, and ignominious Death of the Cross.

Here, O my Soul, pause and consider how Christ was brought forth, (or as some affirm) how he was dragged by the Hair out of the Judgment Hall, to the open View of the Priest, & Pharisees, Scribes, Sadducees, Herodians, his Mortal Enemies, with a Crown of Thorns fast on, and in his Head forcing

83 *Sufferings and Death of Christ.*
forcing out the Blood, before, behind, and
on both Sides; His Face abused with Spi-
cles, his Feet Naked, and the short Purple-
Robe covering only the upper part of his
Body; see how the Blood trickles down his
Face, dewing his Eyes, Nose, and Mouth
and falling down on the outer Side of the
Purple Robe; and his Back and Breast, &
Arms within the Robe, dropping down
Blood, falling on his naked Feet; So that
the Purple Robe within and without, was
bedewed with his Blood: See a Mock-scepter
of a Reed, in his naked, wounded, Hand,
bedewed also with his own Blood. O what
Shame and Pain to come in the open View
of his Enemies half naked, having nothing
to cover his Body save a short Scarlet-cloak
hanging only down to the Mid-thigh, and
having his Head and Body all wounded and
bleeding with Scourges and Thorns!-----

This was he who came up from *Edom*. *Iſa*
63. 1. with died Garments, died of a San-
guine Colour with his own Blood; that was
red in his Apparel, and his Garment like
him that treadeth in the Wine press of his
Fathers Wrath, and none of the People was
with him. See how maliciously are the
Priests and Elders set against Christ: no-
thing but his Heart-Blood will satisfy them:
A Heathen *Pilate* is more tender of Christ-
than the Office-bearers of his own House.
The former sought by many Methods [put-
ting him in the Balance with *Barabbas*, send-
ing him to *Herod*, scourging him, and plead-

Sufferings and Death of Christ. 84

ing for him, pronouncing him several Times innocent] to release him: The latter by as many Methods to put him to Death, *being instant with loud criestill they have prevailed.* Sure this was no small Part of Christ's Sufferings, that *having come to his own, his own received him not*; but on the contrary rejected him, disowned, persecuted, defamed him, and accused him of Treason, Sedition, Blasphemy. --- Thus the chief Corner stone was set at nought by the Builders, Psal, cxviii. 22.

Finally, Behold the *Innocent Lamb of God*, condemned to die; the *Lord of Life*, adjudged to Death, the *Just Judge of the Quick and the Dead*, of Angels and Men; condemned by an unjust Mortal, Man! See the same Mouth who had several Times pronounced Christ Innocent, Condemning him Guilty of Treason, Sedition, Blasphemy, --- and passing the Sentence of Death upon him! Behold him who knew no Sin, condemned as guilty of the greatest Sins, against the first and second Table of the Law! He must not only die, but also be reputed a Malefactor and Blasphemer, -----and so to be Murdered in his Name and Person.

O the Love of Christ to our Souls! O how calmly doth he bear and accept of the Sentence of Death, to save us from eternal Death! He is brought as a Lamb to the Slaughter; and as a sheep before her Shearer is dumb, so opened he not his Mouth, Isa. 53. 7. O with what devotion and will

85 *Sacramental Meditations on the*
ingness of Mind ought we to come to the
Lord's Table, to commemorate these suffer-
ings of our Dear Lord & Saviour Jesus Christ.

XXIII. *They led him away to the place of*
execution. Christ being thus condemned to
die, his enemies with all imaginable speed be-
stir themselves to put this bloody design in
execution. And in Order thereto.

5. *They took the Robe off from him and*
put his own Raiment on him, Matth, xxvii.
31. To the End he might be better known.
The Evangelist says, *they took off the Scarlet*
Robe but there is no Word of taking off the
Thorny Crown. It is therefore Probable that
the Crown of Thorns was kept on his Head
from the Judgment Hall to the Place of ex-
ecution: and (for ought we can learn) it
was kept on his Head on the Cross till he
died and that Joseph took it off when he
& Nicodemus buried him.

2. *They led him away to Mount Calvary*
to Crucifie him. Matth, xxvii. 13. [*Isaac*
Ambrose looking unto Jesus, Page, 378.]
Some say, They cast a Rope or Chain, a-
bout his Neck, by which they led him to
the Place of Execution; and that all along
the Way Multitudes attended him, and a
Crier went before him, calling to all the
Hearers the Cause of his Death; Namely,
That Jesus was a Seducer, Blasphemer,
Necromancer, a Teacher of false Doctrines,
saying of himself that he was the Messiah,
the King of Israel, and the Son of God.

3. *They made him carry his own Cross,*
John, 19, 27. They bound his Cross on

Sufferings and Death of Christ. 86

which he wasto be crucified on his own Shoulders, which were all wounded with Whips before, yea, so unmerciful they were to him, that tho' his Blood, and bodily Strength was now with Scourging, & watching, & Beating, & buffetting, wear spent; yet neither Jew nor Roman Soldier would lay to his Hand to lend him the least Help; so at length he faints, and sinks under the Burden of the Cross; and then they to prevent his dying with less shame and Smart than they intended, *constrained one Simon a Cyrenian to bear his Cross after him.* Christ had one End of the Cross on his own Shoulders, and Simon carried the other End on his Shoulders; Christ went before, and Simon followed after: Here a true Emblem, *That Believers must enter into Fellowship of Christ's sufferings, & that Christ shares with them in their Crosses.* In all our Afflictions, he was afflicted with us; in all our Crosses, Christ carries the great End of the Cross on his own Shoulders, as he did here with Simon.

Thus the cruel Enemies, as soon as Sentence is passed, drag Christ to the Place of Execution, and violently pulls off the Scarlet Robe, which was sticking by the congealed Blood to his Wounds, which were made to to open and Bleed afresh by pulling off the Robe and clothing him with his own Garment, that all the Beholders might know him: It was not to him any Act of Mercy or Kindness, they thus cloathed him; but to torment him the more by opening his

87 *Sacramental Meditations on the*
Wounds his Body received by Scourging
And to expose him to the Mockery and
Ludibry of the Rabble; and to torment
him the more, they continue the Thorny,
Crown on his Head.

Devout Reader Imagine with thy self
that you saw how Christ was convoyed
through the Streets of *Jerusalem*, from the
Judgment-hall to Mount *Calvary*, carrying
the Cross on his Shoulders, a Rope or Chain
about his Neck, the Thorny Crown upon
his Head, Multitudes surrounding him,
following, staring on, and Mocking him;
a Crier going before him, proclaiming him
a Blasphemer, Necromancer, &c. &c. And at
length, that you saw him sinking and faint-
ing under the Cross; and all this for our
Sins, to save our Souls, O immense Love!
O, how should such a consideration move us
to repent for our Sins, which put our Lord
to such open Shame and Sufferings; and to
love him, who so dearly loved us!

O see with an Eye of Faith, with a
thankful and penitent Heart, *The Son of*
God led to Execution, for the Salvation of
the Sons of Men! See him led forth out of
the earthly *Jerusalem*, that we might be
led into the heavenly *Jerusalem*! See him
conveyed by wicked Men to Mount *Cal-*
vary to be crucified, that we might be con-
veyed by Angels to Mount *Sion*, to be Crown-
ed! See him carrying the Cross on his Shoul-
ders, that we might get a Crown of Life
& Glory & Righteousness put on our Heads.

See

Sufferings and Death of Christ. 88

See him brought forth with a Rope or Chain about his Neck, as if he were a condemned Slave, that he might purchase for us the glorious Liberty of the Sons of God! See the Multitude surrounding, following, gazing on, and Mocking him; whom Angels fear obey, worship. and with veiled Countenances do admire! Behold Christ mocked, of Men, that we might be honoured of God. Behold him whom Angels; yea, ten thousand times ten thousand thousands of Angels proclaim in the Heavenly *Jerusalem* worthy to receive Power and Riches; and Wisdom and Strength, and Honour, and Glory, & Blessing, Rev. 5. 11. 12. proclaimed by a Crier in the Earthly *Jerusalem* a Blasphemer, Conjuror, Seducer, Worthy of Stripes and Buffets, and Blows; and Scourges, & Lashes, and Spitting, and Derision, & Hissing and Death; yea, and the Shameful Death of the Cross! Thus was Christ proclaimed a Blasphemer, Malefactor, ----- on Earth, that we might be proclaimed the ransomed and adopted Sons of God in Heaven.

Finally; View him who upholds the Creation by the Word of his Power, fainting and sinking under the Cross, to the End he might sympathize With, and assist and strengthen us under our Crosses! Thus the Lord laid on him the iniquity of us all, Isa. 53, 6. O wonderfull Love!

Thus far we have taken a short Glimpse of Christ's Sufferings before his Death; for indeed his Sufferings were so great, that no

89 *Sufferings and Death of Christ.*
Mortal can fully describe them; and all we
can say to think of them is but little. We
shall now consider his Sufferings at his Death.

CHAP. IV.

Of Christ's Sufferings at his Death.

ONE might think that by this Time Christ had suffered enough, and that the Malice and fury of his Enemies was now abated. But alas! nothing but his Death will satisfy them: And the greatest Part of his Sufferings are yet behind, viz. *His Soul sufferings, and spiritual Desertion and Crucifixion.* Let us take a View of the Sufferings of Christ at his Death in Order.

I. *They gave him Vinegar to drink mingled with Gall,* Matth, xxvii, 34. It was the Custom of the Jews and Romans to give a drink of Wine to the condemned before their Execution, to fortify and cheer them; but to Christ they give Vinegar & Gall; which, as *Theophylact in Mars* speaks, was a Poisonous Drink: When Christ had tasted it, he would not Drink choosing rather the destined Death of the Cross, than to die by Poison.

Little need had Christ of such a sour and bitter Potion, whose bodily Strength was now almost spent by watching and Scourging.

Sacramental Meditations on the 90
ing, and Bleedings, and Buffetting, and
other inhumane Usages. He had more need
of Cordials, and Restoratives: But alas!
his malicious and insulting Enemies will af-
ford no other Cordial but Gall and Vine-
gar. We are ready to blame the *Jews* for
dealing so inhumanely with Christ: but we
seldom reflect on our Sins, which put a
bitterer Cup than Gall and Vinegar in Christ's
Hand, even the *bitter Cup of the red Wine*
of the Wrath and Indignation of the most
Highb, which he was forced not only to taste
but also to drink up the very Dregs thereof,
Oh our Hypocrisie, Carnality, our Covetous-
ness, our Perjury, and Breach of Vows,
- --- mixed the bitter Cup to Christ.

Behold him who created the Fountains
of Waters, Rev. xiv. 7. *And brings out of*
the Earth Wine that maketh glad the Heart
of Man. Psal. civ. 15. Who gives Drink
to the Fowls of Heaven, Men and Beasts
of the Earth, brought so low for our Sins.
That no better Drink than Gall and Vine-
gar is offered him! Others, yea, very Slaves,
at Death used to get Strengthening cordials,
but Christ must get poisoning Corrosives.
O how bitter is the Nature of Sin! It is
compared to Grapes of Gall, and bitter
clusters, and poison of Dragons, and cruel
Venom of Asps, Deut. xxii. 32. Christ
was to suffer for our Bitter Sins, and must
therefore have a bitter Potion given him
to Drink.

II. *They crucified him,* Matth. xxvii

35. [*As,*

91 *Sufferings and Death of Christ.*

35. [*Aug. Tractat. 36. in Johan.*] Tolls us, that such as used to be crucified, had their Hands and Feet, nailed to the Cross, and so in a lingering Manner were put to Death. First, They drew down the Cross upon the Ground, and Fastened Christ to it, while it lay flat on the Ground; and then as Moles lifted up the Serpent in the Wilderness, so was the Son of Man lifted up (*Smith on the Creed*). I shall here set down what *Isaac Ambrose* quotes out of *Herles* contemplation of Christ's Passion [*Herles contemplation of Christ's Passion cited by Isaac Ambrose looking unto Jesus, Page, 375.*]; that you may the more fully see Christ's sufferings, and his Enemies Acting, ' Now came
' the Barbarous and inhumane Hang-man
' and began to unloose Christ's Hands; but
' how? Alas! it is not to Liberty, but to
' worse Bands of Nails, Then strip they
' off his Gore glewed Clothes, and with
' them questionless not a little of his mang-
' led Skin and Flesh; as if it were not e-
' nough to crucifie him as a Thief, unless
' they also stea him as a Beast: Then stretch
' they him out as another *Isaac* on his own
' Burden, the Cross; that so they might
' take Measure of the Holes; and tho' the
' Print of his Blood on it gave them his
' true length, yet how strictly do they
' take it longer than the Truth? thereby at
' once both to crucifie and rack him. That
' he was thus stretched and racked upon
' the Cross, *David* gives more than pro-
bable

'bable Intimation, Psal, xxii. 14. 17, I
 'may tell all my Bones: And again my
 'Bones are all out of Joint: Which other-
 'wise how could it so well be, as by such
 'a violent stretching and Distortion; where-
 'by it seems they made him a *living Ana-*
 'tomy; nor was it in the less sensible
 'Parts of his Body, that they drive these
 'Their larger Tenters, whereupon his
 'whole Weight must hang; but in his
 'Hands and Feet, the most sinewy, and
 'consequently the most sensible fleshy parts
 'of all other; wherein how rudely & pain-
 'fully they they handle him, appears too
 'by that of *David, They digged my Hands*
 'and *my Feet*; they have made wide Holes
 'like that of a spade, as if they had been
 'digging in some Ditch. And that the
 'Holes made by the Nails in his Hands &
 'Feet were extraordinary big, is clear
 '(*Leigh's Body of Divinity, Page, 600. in*
 '*Margin.* If we consider [as Ecclesiastick
 'History Reports, that the Nails with which
 'they nailed him to the Cross were so great
 'that *Constantine* thereafter made a Hel-
 'met and a Bridle of them for his own
 'Use. (sure such big Nails would make
 'no small Holes.) They nailed one Hand
 'to one Horn of the Cross, and the other
 'Hand to the other Horn of the Cross, and
 'his Feet to the Stump at the Bottom.
 'Then they lift up the Cross to which
 'Christ was nailed and fixed it on the
 'Ground which (*Isaac Ambrose* looking

' unto

93 *Sufferings and Death of Christ*
' unto Jesus, Page 375.) with its Fall into
' the Place of its Station, gave infinite Tor-
' tures, by so violent a Concussion of the
' Body of our Lord.

The first *Adam* sinned in eating of the forbidden Tree, the second *Adam* suffered on the cursed Tree. *Adam's* Feet carried him to, and his Hands received the Fruit which grew on the forbidden Tree; And Therefore Christ's Hands and Feet were Nailed to the cursed Tree of the Cross. O! what Proportion betwixt Man's Sins, and Christ's Sufferings! The Sons of Men with their Pride and Ambition, like so many *Lucifers*, elevate themselves as High as the Throne of God in their own Conceits: For which the Son of God equal with the Father, *must be laid low, laid flat on his Back* upon the Cross, to have the Measure of his Body taken, in Order to be nailed thereon. The fiery Serpents of Sin had stung our Souls, and Christ was lifted up on the Cross like the Serpent in the Wilderness, *to heal our Souls, and to nail our Sins to the Cross* And so he blotted out the Hand-writing of the Ordinances that was against us, which was contrary to us, and took it out of the way nailing it to his Cross, *Col, 2. 14.*

III. *They parted his Garment*, Matth, xxvii. 35. And consequently hanged him naked on the Cross. (*Smith on the Creed, Page, 222.*) They did pull off his Clothes. We see, first they put off the Purple-Robe and then put on his own Garments; & now
when

when they nail him to the Cross, they strip off his own Garment, and let him hang naked on the Cross, *Ostendit hac Circumstantia Christum Vestimentis innudatum Cruci suffixum fuisse*, [Paræus in Matib. 27] This circumstance, viz, the parting of Christ's Garments, shews (says Paræus) that Christ was hung naked on the Cross, *John. xix. 23.* Tells us, *They divided his Garments in four Parts, to every Soldier a Part.* It seems there Were four Soldiers, appointed Hang-men, to execute Jesus, one to each Hand, and one to each Foot, to fasten him on the Cross, and violently to stretch and distend his Hands, Feet and Joints from other with the Nails ; each of the four (as Hang-men ordinarily claim right to the Clothes of the Person executed) took his own share of Christ's Clothes.

Thus Christ was hung naked *before Men*, lest we should appear naked *before God*. He was hung naked, to purchase the Robes of Righteousness for us. *Man by Sin had made himself naked before God*; and therefore *the Son of God* to satisfy Divine Justice, *must hang naked before God, & Angels, and Men and Devils.*

IV. *They crucified him betwixt two Thieves* Matth. xxvii. 35. After they had fastned Christ with Nails to the Cross, and set the cross in its own station, then they crucified two Thieves, one on the Right, and another on the left Hand of Christ, and Christ in the middle ; *quasi Latronum Principem* (Paræus

95 *Sufferings and Death of Christ.*

(*Paræus in Loc.*) as if he were Chiet of the Thieves or Robbers; who as they alledged had robbed God of his Glory, in calling himself the Son of God. *Pilate* and the Priest did cunningly crucifie Christ betwixt two Thieves, to the End the Multitude might Judge him worse, and more guilty than any of the Thieves; which they would not so readily judge, if he had been crucified alone, or not in the midst of two Thieves.

Thus our dear Lord *was numbred with the Transgressor*, Isa, 53. 12. And counted the greatest of Thieves, or Malefactors, or Villians, *before Men* that we might be counted *righteous before God*. We robbed God of his Glory by Sin, for which our Surety Jesus Christ suffers not only to be murdered in his Body; but also in his Name, He not only dies for us but suffers to die under the Notion of a most notorious Villain and Robber; O infinite Love O how ready should we be to suffer Indignities for Jesus, who suffered such Pain and Shame. and Reproach for us

V. *They mocked and reviled him.* They had sufficiently mocked him before in the Houses of *Annas* and *Caiaphas*, but that is not enough for them, they proceed in their Wickedness. All sorts of Persons in Church and State, and Army of *Jews* and *Gentiles*, revile and mock at him As, 1. Those that passed by. 2. The chief Priest, Scribes and Elders. 3. The Soldiers, 4. One of the crucified Thieves, of which in Order.

1. *Those*

1. *Those that passed by reviled him with their Tongues. Matth, xxvii. 39.* Nor do they think that enough, but they wag their Heads also, with a sarcastical and Devilish insulting Malice, mocking and upbraiding him: *First*, That he was a sacrilegious Person, one who attempted to demolish the Temple of God, and therefore now did justly suffer, [*Vid Paracum in Lec,*] Thou that destroyest the Temple, dost thou not justly suffer? You wicked sacrilegious one, Behold the Justice of God has found thee out. *Secondly*, that he was an Impostor, who by false Miracles had imposed on the People, *save thy self*. If all thy Miracles were true, which you wrought among the People, then thou would'st be able to save thy self by a Miracle, and to descend from the cross; but that you cannot do: And therefore you are but an Impostor, *Thirdly*, That he was a *Blasphemer*, calling himself falsely the *Son of God*; *If thou be the Son of God come down from the Cross?* Does not all the World see now that you are a Blasphemer, in calling your self the Son of God? If you had been the Son of God, you would be able, and would actually come down from the Cross. Alas, poor Fools! they understood not the Mystery of Redemption, and that Christ did willingly lay down *his Life for his Sheep*, and had power to take it up again *John. x. 17. 18.*

2. *The chief Priests, Scribes and Elders mocked and reviled him, Matth, xxvii. 41.*

As

Sufferings and Death of Christ.
 As the chief Priests, Scribes and Pharisees, were in a more eminent Station than the People, so their Mockeries and Revilings were the more intolerable. They endeavour to raze out any Reverence or good Opinion of Christ by their Derision, out of the minds of the People. *First*, they *homologate* what the wicked Miscreants which went by had said of Christ, viz, *That he was an Impostor, a Blasphemer, and a sacrilegious Person*, who now suffered just Punishment, from which he was not able to liberate himself; *He saved others, himself he cannot save*, Matth. xxvii. 42. *Secondly* They upbraid him With Lies and Rebellion that he said, *He was King of Israel*; and so was guilty of Treason and Rebellion against *Cesar*: They pretend to prove by two Arguments, that he is not the King of *Israel*:
 1. *If he be King of Israel, let him now come down from the Cross*, Matth. xxvii. 48. But he does not come down: Therefore he cannot come down, and consequently he is not the King of *Israel*, This was strange Logick! he does not come down, therefore he cannot; *a wide consequence*! 2. He trusted in God, let him deliver him now, if he will have him: for he said, *I am the Son of God*, Matth. xxvii. 43. If he were the Son of God, and trusted in God, God would deliver him; but he does not deliver him: Therefore he is not the Son of God, and consequently, he is not the *Messias*, nor King of *Israel*.

Sacramental Meditations on the 8

3. *The Soldiers also mocked him, coming to him, and offering him Vinegar.* Luke xxiii. 30. The soldiers followed the Example of the Church-men, the chief Priests scribes and Elders, in mocking Christ with taunts and Hostile Derisions; and finding Christ silent at all their Revilings, they offered him Vinegar to Drink, to see if they could extort any Answer from him: And (no doubt) had he given them any Answer they would catch a new Opportunity of Mockery from the same.

4. *One of the Malefactors which were Hanged, railed on him,* Luke, xxiii. 39. saying, *If thou be Christ, save thy self and us.* You professed your self to be the Christ the Messias, and yet thou cannot save thy self nor us: And therefore you are but an Impostor. The wicked Example of the Priests infected not only the soldiers, but also one of the Thieves to rail on Christ. Probably the Thief thought to gain the favour of the chief Priests by reviling Jesus, and so might by their Motion be taken off the Cross alive: But alas! poor Wretch, thinking to save his Life, *he lost his Soul*. And so will all do who use sinful Means for Preservation of their Life, unless they repent.

Our Saviour was Mocked, reviled, railed on by all sorts of Men, that he might save some of every sort. He was mocked in his Life, Mocked before the *Judges Ecclesiastick, Civil, and Military*; before the chief Priests.

99 *Sufferings and Death of Christ.*

Priests, Pilate and Herod, and mocked most of all at his Death: They mocked him in all his Offices.

1. *In his Kingly Office* [Leigh's *Body of Divinity*, Page, 595.] The Soldiers put a Scarlet-cloak, or Soldiers Coat on him for a Robe and gave him a Reed for a Scepter *Matth*, xvi. 39.

2. *In his Prophetical Office*, They struck him, and then bad him Prophesie who smote him.

3. *In his Priestly Office*, *Math*, xxvii. 39. 40. *Save thy self*, thou that pretends to save thy Followers. Thus they laughed him to scorn, they shut out the Lip, and shook their Heads at Christ, No doubt but these Revilings, Railings, Sarcasms, and Mockings did wonderfully affect and afflict his Soul.

VI. *He continued long in Torments*, All the Evangelists agree that it was the Ninth Hour e'er Christ gave up the Ghost. See *Matth*, xxviii. 46. 50. *Mark*, xv. 34. 37. *Luke*, xxiii. 44. 46. But they seem to differ about the Time or Hour Christ was crucified, *Mark Chap* xv. 25. says, That Christ was crucified about the Third Hour and *John Chap*, xix. 14. That Christ stood before *Pilate* about the Sixth Hour; How could he stand before *Pilate* the Sixth Hour, when he was crucified the Third Hour I answer, the Jews Divided the Artificial Day two Ways; First, in twelve Hours, calling the Time from our six in the Morning

Sacramental Meditations on the 100

Morning, to our seven, the first; or Ninth the third Hour; or twelfth, the sixth; our third Afternoon the ninth Hour, our fifth Hour Afternoon, their eleventh Hour. *Secondly*, They Divided the Day in four Quarters, or four great Hours, of which the first was from our six in the Morning to our Ninth; the second, from our nine to our twelve; the third from our twelfth to our third Afternoon; the fourth from our third to our Six Afternoon. They divided also the Night into twelve ordinary Hours, beginning the first from six Afternoon, — as also in four great Hours or Watches, the first watch called [*Opse*,] consisted of three ordinary Hours, from the End of the sixth, to the End of the Ninth, Afternoon; the second watch, from the End of the ninth, to the End of the twelfth, called [*Mosenustion*.] the third great Hour or watch, beginning from the End of the Twelfth, to the End of the third in the Morning, called [*Alectrophonia*] the fourth great Hour, or watch, called also, the morning Watch, from the End of our three in the morning, to the End of our six, called. [*Proi*.] This Reckoning of time, is also useful to understand *Matth*, xx, 1, 2, 3, 4, 5, 6. *Acts*, 2. 15; *Luke*, xii, 38, &c.

When *John*, (Chap. xix. 14.) says that Christ stood before *Pilate* about the sixth Hour, He means the six ordinary Hour with the *Jews*, being our twelfth Hour which was near run out, about which Tim

101 *Sufferings and Death of Christ.*

e're the sixth Hour was fully run out Christ was condemned and led forth to be crucified. When *Mark* (Chap, xv. 25.) says that Christ was crucified the third Hour, he means the third Quarter, or great Hour of the Day, beginning with the *Jewish* Hour, or our Twelfth Hour was run out: So that the Evangelists agree upon the matter. tho' they differ in Words, the one speaking of the lesser, the other of the greater Hours.

Hence it appears that Christ was nailed to the Cross about Twelve a Clock, when the Hour was almost run out; and continued alive on the Cross to three Afternoon, Full three Hours. His Life was a Life of Suffering from his Birth upward, but the last Night and Day thereof, was a Time of torment. (*Isaac Ambrose looking unto Jesus*.) But above all, the three last Hours of his Life was a time of exquisite Torture; it would belong enough to be a Quarter of an Hour in such a Torment, nailed through Hands, and Feet to the Cross, having the weight of his Body sustained by the Nails; his Hands and Feet distended so violently, *that his Bones were put out of Joint*: His Blood gushing plentifully out, through the Holes made with the Nails. in his Hands & Feet. Oh! but Christ continues in his torture full three Hours. *Alas! what Tortures! so long continued! And still increasing!* and all the mercy that is shown him, is, To be mocked of Men, tempted to Despair by Devils, and spiritually forsaken

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on of God. Thus Christ was long in torments here on Earth, because we deserved to be eternally tormented in Hell for our Sins. He is long in torment for us that he might pay the utmost Farthing Justice could demand, that so in and through him we might have perfect peace and reconciliation with God.

VII. *He suffered unspeakable Torments in his Soul.* I shall make it appear that he suffered: And next in some measure, consider what he suffered in his Soul.

First. *That Christ suffered in his Soul* The great misery that Christ underwent; was in his Soul, (*Leigh's Body of Divinity Page. 600. in Margine,*) when the Lord poured on him pure Wrath, *Matth. xxvi. 38.* the Redemption of man is called the travel of his Soul, *Isa. 53. 10.* Papists and Socinians say, Christ only suffered in his, Body, that his Soul suffered only sympathetically, and secondarily. But

1. *Bodily Sufferings* could not make satisfaction for the Sins of the Soul. Lusts fight against the Soul: where the greatest Debt is, there must be the chiefest satisfaction: Christ is our Surety, must pay our whole Debt: the whole man is bound to the Law: but principally the Soul: Sin is primarily against that: *they Sinned against their own Soul* Numb, 16. See *Mihab. vi. 7. The Sin of my Soul.* The sufferings of the Body will never make a man sufficiently miserable: It is not pure Darkness till

103 *Sufferings and Death of Christ*
till the inward man be dark.

2. *The whole man was under the curse*
Gal, 3, 13, The Body is but one part of
the man : therefore that could not pay the
whole Debt of the Curse.

3. *Christ took Soul and Body, and the*
Infirmities of both (including Sin) that in
them both he might make a Sacrifice, 1st
3, 10. ' when thou shalt make his Soul an
Offering for Sin,

4. *If Christ suffered but in his soul, then*
many martyrs suffered more than Christ,
for they suffered greater bodily torments :
some were cut in Pieces, some sawn asunder
yet they suffered with rejoicing, because
their Spirits were filled with the Consola-
tions of God ; but the Lord Withdrew the
light of his Countenance from Christ.

2. *Christ's Sufferings in his soul, began*
before his bodily sufferings in the Garden
where he was in an Agony, Some say he
was not *Filius iræ* a son of Wrath, because
he was the Son of God : but he was *Filius*
sub ira, a son under Wrath, as a surety,
(*Vide Grot, de satisfactione Christi Chap, 1*
Part 11. Sanford de Descensu Christi ad in-
fer, P. 130. 152. Rivet de satisfactione
Christi Disput, 13.

Secondly let us consider what Christ suf-
fered in his Soul, All the outward and bo-
dily sufferings hither to spoken of, are
not once worth to be compared to the soul-
sufferings of Jesus. We hinted something
of his inward sufferings in the second Ar-
ticle of his sufferings before Death in the
Garden

Garden; but all we can say of this profound Subject, is infinitely below the truth: Neither Angels nor Men can fully describe, yea, no Heart can fully conceive the same: For the *Inflicter* God the Father is Infinite! and the *Sufferer* God the Son is Infinite also: And who but the Infinite himself then can describe what the one inflicted, & the other suffered? However, we may conceive that these Things did afflict Christ's Soul.

1. *He had a most lively Feeling in his Soul of his bodily Sufferings*, whatever Christ's Body suffered of scourging, buffeting, nailing to the Cross, and of piercing his Head with the thorny Crown,----- his Soul had a most lively Sensation and Feeling of the same; and being of a most sober pure, wholesome Body, by so much the more sharp and pungent Feeling had his Soul of his bodily Smart. Now he suffered in all his senses. (*Watson on the Assemblies Catechism, Page. 100.*)

1. *In his Eyes*,. They beheld two sad objects his Enemies insulting, and his Mother weeping.

2. *In his Ears*. His Ears were filled with the revilings of the People, Matth, xxvii.

42. *He saved others, himself he cannot save.*

3. *In his smell*. When the Drivel fell on his Face.

4. *In his Taste*, When they gave him Gall and Vinegar to drink, Bitterness and sharpness.

5 *In his Feeling, His Head suffered with* Thorns, his Hands and Feet with Nails. his Back and Breast with scourging, ----- *totum pro vulnere Corpus*. Now was this white Lillie dyed of a Purple Colour : So Grief and Smart made its passage into his Soul at once, through all the outward senses; so his Soul suffered in sympathy with his Body.

2. *The malicious Calumnies and hellish Reproaches of his Enemies* grieved his spirit. They mocked him in all his Offices, calling him a seducer, blasphemer, impostor, devil, *samaritan*, Idolater, wine-bibber, -- which most bitterly grieved his spirit : What is more intolerable to an Innocent person, than to murder his Name ? They murdered Christ's Name in his Life, calling him a Glutton, a wine-bibber, a mad-man, a devil : And now at his Death, they think it not enough to take away his Life, but they endeavour also to take away his Name, calling him a Blasphemer ----- Death was nothing so grievous to Christ, as to be counted a Malefactor, and the vilest of Men. And how pungently did these Calamities & Reproaches grieve Christ his righteous soul ! and that the rather, because all sorts of Men as these that passed by, the soldiers, one of the Malefactors, especially the scribes, elders, Pharisees, and chief Priests, did unanimously mock calumniate, and reproach him, but this is not all : For.

3 *All the Powers of Darknes assault*

Sufferings and Death of Christ. 106

his soul. The prince of Darkness would not let go so great an Advantage, without proving once more, whether in these last hideous Pangs of Death, he might not prevail to have fastned some stain of sin, upon the pure Soul of *that immaculate and now dying Lamb of God*. He could not have fitly been said to have triumphed over them on the Cross, if he had not properly grappled and fought with them there: Wherefore, assuredly the whole Band of that hellish Kingdom of Darkness was let loose on our Saviour, he having at once the Creator and the Creatures, Men and Devils, against him, and yet maintaining himself in perfect Faith and Patience; that he might indeed make a full satisfaction to Divine Justice, for the miserable Disobedience of Man, [*Leigh's Body of Divinity* Page, 601 *vide etiam Paracum in Matth, 27.*] *Eum Oportuit cum inferorum Coptis, eternaque Mortis Horrore, quasi concertis Manibus, ludari* (*Calvin. Institut. Lib. 2. Cap. 16* §. 10.) *It behoved Christ* (*says Calvin*) to grapple in set Battle with the Devils or infernal Forces, and the Horror of eternal Death.

There is no doubt, the Devil who tempted him in the Wilderness, to call in doubt whether he was the Son of God: but now upon the Cross, he endeavoured, with all his hellish Sophistry, to perswade him that he was not the Son of God: I telling him if he had been the Son of God, he would

not have put him to such unspeakable sufferings) and tempting him to despair, under the Weight of the Wrath and Curse of God which he endured for our Sins : Without all peradventure it was very grievous to our Saviour's Soul, *to have thousands and Legions of Devils* assaulting him, letting thousands of fiery Darts of Temptations, of Despair and Impatience -- fly at him at once. In *Fine*, All the powers of Darkness, with all their Infernal Malice, and fury, were with Variety of Temptations, (which no Mortal can describe) striving now to ruin *all the Elect in their Head* the second Adam on the Cross, as they did all Mankind in their Root, the First Adam in Paradise. But our Lord was proof for them all, & thousands of fiery Darts were shot at him yet he so valiantly defended himself, that none of them all could fasten on him, so that he not only did conquer, *but triumph over Principalities and Powers on the Cross*: See Col. 2. 15.

4. He was grieved in Spirit for the hardness of the Jews, in crucifying him, and to forsake how many would lightly esteem, and despise the Necessity and Sufficiency of his sufferings. He was grieved in Spirit to see the Jews, (his own covenanted People, whom he had taken so great and long Pains committing such horrible Abominations, to Murder the Son of God : And therefore prayed *Father forgive them, for they know not what they are doing.* He is grieved

see them run Head-long to Hell: And therefore prays for their Salvation, & extenuates their sin, *they know not what they do.* And he was grieved in Spirit, to foresee how many within the Visible Church, would lightly esteem of his sufferings, denying the sufficiency, or necessity of the same, and depending on their own, or other Creatures Merits for Salvation. He was grieved in Spirit to foresee how many of the sons of Men would by their sins willingly committed, *crucify him fresh again.* He was grieved, to foresee how many would refuse himself, and his offers of Grace and Reconciliation, which now he was buying at such a dear Rate. He that was so grieved for Jerusalem as to weep over it, *Luke: xix. 21.* Was now much more grieved to see, and foresee the sons of Men slighting the Son of God, refusing, rejecting and undervaluing the alone Propitiation for sin.

5. *He endured the Wrath of God in his Soul.* All his sufferings hitherto spoken of are nothing comparable to that spiritual Desolation and sense of Divine Wrath endured for us here. Here is the Pinacle or highest Degree of Soul-suffering, : *Et sane nisi Pene fuisset particeps Animo Corporibus tantum fuisset Redemptor* (Calvin institut. Lib 2, Cap, 16, 7, 12.) And indeed, (says Calvin) he had only redeemed our Bodies, of his Soul had not suffered. In the sufferings of his Soul [*Watson on the Assemblies Catechism, Page. 100. Q. 25.*]

109 *Sacramental Meditations on the*
 he was pressed in the Wine-press of his Father's
 Wrath, this caused that Vociferation and
 Out-cry on the Cross, *My God, My God,*
why hast thou forsaken me? Christ suffered
 a double Eclipse on the Cross, an Eclipse
 of the Sun, and an Eclipse of the
 Light of God's Countenance. How bitter
 was this Agony! The Evangelists use three
 Words to express it, [*Ecthambeisshai,*] *he*
began to be amazed, Mark, xiv 33.
 [*Ademonten,*] *he began to faint,* [*Lupeithsai*]
to be exceeding sorrowful, Matth, xxvi 27.
 Christ felt the pains of Hell in his Soul,
 tho' not locally, yet equivalently.

Another Author (*Smith on the Creed Page,*
 153.) tells us that Christ suffered from God
 Two Things: 1. *The Cup of Malediction,*
or God's Curse, tempted by our sins, of
 which he drank in the Garden. 2. *Deser-*
tion or the Cross. the hiding of God's
 favourable Countenance from him, both
 which are Soul-sufferings in the highest
 Degree,

Another Author, (*Isaac Ambrose looking*
unto Jesus, Page. 382.) adds Christ in the
 Garden tasted the bitter Cup of God's
 Wrath, (but now on the Cross) he drunk
 the Dregs of it; he then sipped of the Top
 put now he drank all off, Top, Bottom, &
 all. The same Author says elsewhere, (*Page*
 355. (I may add to this, as above all this,
 the Pains of his Soul while he hanged on
 the Cross for there also Christ had his A-
 gonies and Soul-conflicts: These were
 those

Sufferings and Death of Christ. 110

those, (*Odinas Thanaton.*) those Pains or pangs of Death, from which *Peter* tells us, *Acts* 2. 24. *Christ* was loosed. The word (*Odinai*) properly signifies, the Pains of a Woman in Travail ; such were the Pains of *Jesus Christ* in his Death : The *Prophets* calls it, *Isa.* 53. 11, *The travels of his Soul* : And the *Psalmist* calls it, *Psal.* cxvi. 3, *The Pains of Hell* : the sorrows of ' Death compassed me, and the ' Pains of Hell gat hold on me. The Sorrows or Cords of Death compassed his Body, & the Pains of Hell gat hold on his Soul, and these were they that extorted from him that passionate Expostulation, *my God, my God, why hast thou forsaken me ?* He complains of that which was more grievous to him than ten thousand Deaths, ' *My God, my God,* ' why hast thou withdrawn thy wonted ' presence, and left my Soul (*as it were*) ' in Pains of Hell ?

Another [*Leighs Body of Divinity Page,* 60c:] says, *Christ's Soul* was filled with unspeakable Grief in the sense of the curse of the Law, which he there did bear ; and so vehement was his Anguish, that he cried out for Thirst, when they gave him the cold comfort of a little Vinegar, and Gall, with a scoff to make it relish the better ; *Let us see if Elias will come.*

Paræus (*Par, Commentar. in Matth.* 27. says, *Post trium pene Jam Horarum exquisitissimos Corporis Cruciatu, magis magisque Iram dei, adversus Peccata nostra, in-*

111. *Sacramental Meditations on the
tus in anima, sua exhorruit.* After
most exquisite torments in his Body, now
almost for the space of three Hours (on the
Cross) he more and more trembled in-
wardly in his Soul, at the Wrath of God a-
gainst our Sins, which he suffered.

*Calvin (Calvin Instit. Lib. 2, Cap. 16. §.
10.)* takes the Meaning of that Article in
the Creed, He descended into Hell, to be
that Christ in his Soul endured on the Cross
Pains equivalent to the Pains of Hell; *Ut
Divina Ultionis Severitatem sentiret*; he
maintains, Christ did suffer the severity of
Divine Revenge for our Sins. And again
he says, That Christ being our surety, did
suffer all punishment due to us for Sin,
*Uno hoc excepto quod Doloribus Mortis non
poterat detineri*, except this only that he
could not be holden of the pains of Death,
Acts, 2. 24. Consequently, he suffered
Pains equivalent to Hell Pains: He further
Adds. *Ergo si ad inferos descendisse dici-
tur, nihil Mirum, &c.* Therefore in it is
no Marvel, that Christ be said to have de-
scended into Hell since he suffered that
Death, which an angry God uses to inflict
on the Wicked.

Beza (in Matth, xxvii. 45. 46.) says,
that Christ to the End he might give full Sa-
tisfaction for us, did not only in his Body, but
also in his Soul, endure and overcome the
greatest Torments; and what these Tor-
ments of Christ his Soul was, he shews in
his Annotations. on Matth. xvii. 43. Et

es

Jesus in inferorum Gurgitem immersus)
 ejulat; That is, that Jesus sunk (as it were
 or immersed or plunged in the infernal
 Lake, that is, (the Pains equivalent to the
 Pains the Damned suffer there) did make
 a pitiful Out-cry,. And again he says,
 this Out-cry or Exclamation was proper to
 the humane Nature, and void of Sin; *sed*
qua Iram Dei sustineret debitam Peccatis
nostris, but such as suffered God's Wrath
 due to us for Sin.

Turretin [Vol. 2d. Loc. 13. 9. 14. &
 16, Thes. 7.] also proves by several Argu-
 ments, that Christ suffered in his Soul, as
 well as in his Body, and understands Christ's
 descending to Hell, to signify the great suf-
 ferings of his Soul; *Animo vero (tulisse)*
spirituales, & internos Cruciatu, gravissi-
imum scilicet illud & summe horrendum
Irae Divinae Pondus & (Kataran) nobis de-
bitam; That is, that Christ suffered in
 his Soul (spiritual) and internal Torments,
 viz. that most heavy and most dreadful
 Weight of Divine Wrath, and the Curse due
 to us for Sin

It appears then clearly, that Christ's Soul
 was not only grieved with Mens reproaches
 and Devils Temptations; but that he suf-
 fered also in his Soul, from the hand of Al-
 mighty God. his heavenly Father, Pains
 equal to He'l Pains.

The Pains of Hell consists in *Pena Dam-*
ni Pain of loss; and *Pena sensus*, Pain of
 sense: That is, it being deprived of God's

113 *Sacramental Meditations on the*
 Favour, and Sense of his Love &c. and
 positively smarting under his Wrath, & sense
 of his Indignation, &c. Suitable to which
 1. God hides his Countenance from Christ
 on the Cross, and suspends all intimation of
 God's Love, and Mercy, and favour from
 him. 2. He pours out his positive Wrath upon
 Christ's Soul. All the Wrath the Elect should
 endure for ever in Hell, was at once pour-
 ed out by the Lump on Jesus Christ. So
 that the Pains of Hell, and Soul-sufferings
 of Christ on the Cross, differed in nothing
 but in their continuation; the former being
 for ever, the latter but for a determined
 Time. But the Dignity of Christ his Per-
 son, made up what wanted of the continu-
 ation of his Suffering. So that the soul-suf-
 ferings of Jesus the Son of God, for a de-
 terminate Time, (the sufferer being infi-
 nite) was equal to the infinite and eternal
 Pains of Hell.

6. This spiritual Eclipse of God's Coun-
 tenance, was accompanied with an Eclipse of
 the natural Sun, which endured from Six
 to Nine; that is, (in our Reckoning from
 Twelve Hours to Three Afternoon, Some
 say, (*Smith on the Creed*, Page, 367.)
 The Sun was darkned, because it was ashamed
 to behold the Death of the Son of God;
 even as *Hagar* would not see the Death of
 her Child. Some say, It was to deter the
 Jews from the Death of Christ. But in my
 Blind there was another End; however there
 may be probable that is, seeing Christ was

to suffer for us, and our Sins, therefore God did darken the Sun upon him, to teach us, that we deserve not the Light of the Sun. This Eclipse was preternatural, being in the full Moon, miraculously produced by the Hand of God: Some say, it was only in the Land of *Judah*; but *Luke* says it was over all the Earth, *Chap, xxiii. 44.* *Dennis* the *Aræopagite* saw it at *Athens* (*Miracles of Nature and Art, Page. 9.*) and knowing by his skill in Astronomy, that it was miraculous, cried out, either the World is at an End, or the God of Nature suffers: Which (say some) caused the *Athenians* to erect an Altar to the Unknown God; for which *Paul* reprov'd them afterwards, *Acts xvii. 23.* Shewing unto them Christ was this Unknown God. Other Authors shew this Eclipse was also at *Rome*; which shews, it has been over all the World. Some think also, the Moon & Stars were eclipsed. Some say, (*Paræus* in *Matth, 27.*) That God sent this Darkness as a Sign of Detestation, as if it were unlawful for the Sun to behold such Wickedness. Others say, It was to signify, that the Sun of Righteousness was now dying on the Cross. Others say, That this Darkness was sent to portend that spiritual Darkness and Blindness with which God, plagued the *Jews* thereafter, for crucifying the Son of Righteousness, *Paræus* thinks that the End of this Eclipse, was the same with the rest of the Miracles, which followed immediately thereafter, *viz. 1.* That the
Divine

115 *Sacramental Meditations on the*
Divine Majesty of a dying Christ on the
cross by 10 great Miracles, might be ac-
knowledgeed. 2. To terrifie the wicked
Jews, with the Fear of Divine Judgment.
Some think, since Christ's Body was hung
up naked, that therefore this Darkness came
to hide it.

The Darkness might be designed for all
these Ends; yet I think among other Ends
for which it was designed, the Principal
one was to be a signal step of Christ's suf-
ferings. We deserved eternal Darkness,
utter Darkness, yea, Blackness of Darkness
for ever more. And that both in Soul and
Body. And therefore Christ suffers inter-
nal Darknets in his Soul, God having ec-
lipsed his Countenance from him, and ex-
ternal Darkness as to his Body, the Sun hav-
ing hid its comfortable Beams from his Eyes.
The wisest of meer Mortals has told us,
Eccles. xi. 7. ; Truly the Light is sweet,
' and a pleasant Thing it is for the Eyes to
' behold the Sun: And therefore, surely
Darkness is bitter, and it is an unpleasant
Thing not to behold, or rather to be de-
prived of the Light of the Sun. Light is
some comfort to a Man in the greatest suf-
ferings; and Darkness is an additional
Trouble under sufferings: So that we may
conclude that this long continued, and great
Darkness of the Sun, has been a great addi-
tion to Christ's sufferings, and has been de-
signed as such. When Authors say, that
the Sun was ashamed to see her Creator cru-
cified

Sufferings and Death of Christ. 116

cified.: These are but figurative Expressions. I think it agrees best with the Scope of the Evangelist's Narration with the History of Christ's Passion, to reckon the Darkness or Eclipse of the Sun among Christ's Sufferings, since all other Things narrated there, are an Enumeration of his sufferings, and this insert among the rest. Christ (to say so) suffered a Terrible Darkness; God's Countenance hid, or eclipsed from his Soul the Sun from his Body, and the Powers of Darkness assaulting him most furiously, & this Threelold Darkness continued full three Hours.

7. About the End of the Third Hour of Christ's sufferings on the Cross, when the Sun was again beginning to recover, his Light, about three afternoon Christ being Overburdened (as it were) with the sense of Divine Wrath and curse due to the Elect for sin; which he then suffered in an Infinite Manner, ——— cried with a loud Voice, 'Eli, Eli, Lama Sabachthani; my God, my God, why hast thou forsaken me?' This was not a total, but a partial Dereliction, (*Isaac Ambrose looking unto Jesus*, Page, 182.) This was not a perpetual but a temporary forsaking of him; the Godhead was not taken away from the Manhood; but the Union remained still, even now when the Manhood was forsaken. 2. This was not a forsaking on Christ's Part, but on the Father's Part; The Father forsook Christ

117. *Sacramental Meditations on the*
Christ but Christ went after him; God
took away the sense of his Love, but the
Son of God laid hold on him, crying and
saying, *My God, my God, why hast thou*
forsaken me? 3. This forsaking was not
in Respect of his being, but in Respect of
the Feeling of God's Favour, Love & Mer-
cy; certainly God loved him still: Oh!
but his Sense of Comfort was now quite
gone, so as it was never before! In his ago-
nies there were some Inclinations of God's
Mercy now and then, at least, there was
some Star light, some little Flash of Light-
ning to cheer him up; but now all the feel-
ing and sense of God's Love was gone, and
not so much as any Star light of the same
appeared. Christ now took the Place of
Sinners, and God the Father shut him out,
(as it were) among Sinners: He drew his
Mercy out of sight, and out of Hearing, &
therefore he cried out, *My God, my God,*
why hast thou forsaken me? These (*Parasus*
in Matth. 27.) Words contain an *Excla-*
mation and *complaint*. The Exclamation,
My God, My God: This is the Voice of
Faith and fixed Confidence in God as his
own God, *i. e.* propitious to him. The
Complaint, *Why hast thou forsaken me?* This
is the Voice of the Flesh, yea, of the most
afflicted Soul, struggling with the
heaviest Temptation, complaining that he:
whom he called his own God, was no way
propitious to, but most angry with him, as
having withdrawn his helping Hand from
him

Sufferings and Death of Christ. 118

him and laid all care on him (as it were) aside, in Regard there appeared no End nor measure of his Grief, Pains, & Torments, either inwardly or outwardly.

Thus Christ was forsaken for a While. that we might not be forsaken, but received by God for Ever. *He was Deserted on the Cross* that we might not be deserted in our Temptations ; *Our Souls sinned*, Christ's Soul suffered ; and as the Soul is the noblest Part of Man, so its Sufferings were greatest. Many Wonder at the Bodily Sufferings of Jesus, but slightly passes over his Soul suffering ; because the former was Visible to the *Eye of Sense*, the latter only to the *Eye of Faith*. I doubt not to affirm, that as far as the Soul surpasseth the Body, so far the Soul-suffering of Jesus for our Sins, exceeded the sufferings of his Body.

To say nothing of the Conflict he had with the Powers of Darkness, O how unexpressible, how unconceivable, how Infinite was that Weight of Divine Wrath he felt in his Soul ! O how intolerable was it for him, to be at once deprived of the sense of God's Love, and the Soul Cheering Light of his Countenance, and also to feel most purgently and livelily, the Weight of his tury and indignation due to us for sin ! It would be an unconceivable Torment, to feel the infinite Measure of Wrath due to one Sin ; and yet more unconceivable, to feel the Wrath due to one Sinner, but Oh ! to feel that immense & infinite Wrath due to all the

119 *Sacramental Meditations on the*
the Ele& for all Eternity! Here Words must
fail, and Thoughts be wrapt up in profound
Amazement! yet *all this did the loving &*
lovely Jesus for our Sins; and all the Pity
the Sons of Men shew him, is to deride him
when he cried. *Eli, Eli, &c. My God, My*
God &c. They said this Man calleth for
Elias; Playing on the Word *Eli* and *Elias*,
not out of Ignorance, but Malice they knew he
called for God, but malice makes them alledge
he called for or invocat *Elias*. In his Life they
called him a *Samaritan* a Devil Before the
Judges, *Civil, & Ecclesiastick*, they called him
a Blasphemer, intended Usurper, And now
when he is expiring, they call him an *Idol-*
ater; alledging Christ prayed to the Saints,
to *Elias*, to the Creature, instead of the
Creator, for Help: Oh! what a grief was
this to Christ's Soul, to live under the no-
tion of a Necromancer, to be arraigned as
a Blasphemer, and to die under the Notion
of an Idolater.

There is no doubt also but it was a great
Grief to Jesus, to be forced to complain
publickly before his insulting Enemies, that
God had forsaken him; before those, who,
from his Complaint, would be ready to con-
clude he was an *Imposter*, and not the Son
of God; in regard (might they say) if he
were God's Son, God would not forsake him:
as himself complains he did.

VIII. Once more they gave him Vinegar
to Drink. At length Christ having spent
his Blood almost, and having endured long
Torments

Sufferings and Death of Christ, 120

Torments, vital Spirits failing, and perhaps bitter Taste of the Gall and Vinegar drying his Mouth, *Jesus knowing all things now were accomplished, that the scriptures might be fulfilled, said, I thirst,* John, xix. 28. 29. And then they gave him Vinegar to drink; all Creature comforts, as well as Divine-consolations, were denied to our Saviour at his Death, not so much as a cup of cold Water (albeit his Tongue was cleaving to his Jaws, and to the top of his Mouth *Psal. xxii. 15.*) will they afford him, that so they might torment him the more, but that the Scripture might be fulfilled, *Psal. 69. 21 In his thirst, they gave him Vinegar to Drink,*

1. When he came to the Place of Execution, they gave him Gall and Vinegar mixed together to Drink, *Matth. xxvii. 24,*

2. When he cried, *My God, My God, why hast thou forsaken me?* One ran and filled a sponge with Vinegar, and put it on a Reed, and gave it to Christ to Drink, *Matth. xxviii. 48.*

3. Last of all, when natural Moisture failed, and his Blood was spent, he calls for a Drink. they give him once more Vinegar to Drink, *John, xix. 29.* For they had a Vessel set full of Vinegar ready at Hand, for they were prepared and resolved to give him Vinegar, to the full, and make his Death as bitter as possible.

We deserved to drink the Dregs of the Cup of Fury and Trembling, *Isa, 51. 17.*
from

121 *Sacramental Meditations on the*
from the Hand of the Lord: Yea, *the Dreg*
of the red Wine full of Mixture, that is
in the Hand of the Lord, Psal. 75. 8. And
therefore Christ drinks Cups of Vinegar;
and a Cup of mixture of Gall and Vinegar.
We deserved not a Cup of cold Water; and
therefore Christ being in our Place, suffering
for us will not be allowed, by God or Man
a Cup of Water to satisfy his Thirst, *but*
the Cup of God's Wrath and Indignation
for our Sins *he drinks to the Bottom.*

It is remarkable [*Paræus in Matth,*
27.] that tho' Christ was thirsty; never-
theless, until he knew that all Things were
accomplished necessary to our salvation, &
until Divine Justice was fully satisfied
for our sins, he did not so much as complain
of, nor desire to satisfy his Thirst, which
plainly shews the greatness of his Love to
our souls, for whose salvation he thirsted so
much, *that he forgot his own Need, till*
he provided for ours. Oh! how willingly
should we forget our own Ease, --- till
we serve him and do his Will! Oh! with
what a hungry and Thirsting of Soul should
we come to the Lord's Table, to commemo-
rate these sufferings of Jesus! the Sacra-
mental Cup should mind us of the bitter Cup
not only of Gall and Vinegar but of
Wrath and Fury, and divine Vengeance,
and Indignation, desertion, and Maledic-
tion, and Curses, our Lord drank to the
dreg and Bottom for us.

IX. *He gave up the Ghost.* When Jesus
therefore

Sufferings and Death of Christ. 122

therefore had received the Vinegar, he said, *it is finished, and he bowed with his Head and gave up the Ghost* John, xix, 30.

He bowed not because he was Dead; but first he bowed, and then he died, (*Isaac Ambrose looking unto Jesus, Page, 337.*) the meaning is he died Willingly, without constraint, cheerfully, without Murmur. *Luke* tells us, *Luke, xxiii. 46.* He cried with a loud Voice saying, Father into thy Hands I commend my spirit, *and then gave up the Ghost.* When Men die (*Smith on the Creed. Page, 265.*) they languish by little and little, their speech fails them, they rattle in their Throat, and so Weakness comes on them by little and little, till their Breath be quite gone; but Christ at his Death cried with a loud Voice, so that nothing of his natural strength was abated, to shew that he died voluntarily and willingly.

Christ died that we might live; he suffered a Temporal Death, to purchase for us eternal Life; we sinned willingly, for which Christ died willingly; we made a voluntary *defection from God, for which* Christ made a voluntary satisfaction for our sins: He continued in his sufferings till Justice was satisfied, Sin expiated, and our Redemption compleated; and then, when he had done all Things, and suffered all Things Necessary for our Redemption: He said, *It is Finished;* ——— and then, & not till then, *he gave up the Ghost.* He would not leave the World, nor withdraw himself

himself from sufferings. Were they never so tormenting, and of so long continuance, till he had compleately finished our Redemption. O the Venom of our sins! O the deadly Poison of our Iniquities! which made Christ our Surety endure such sufferings, and in Order to expiate them, to give up the Ghost! O the Love of Jesus, that thus *loved us unto the Death, and gave his Life for our Lives, and suffered his soul to be separate from his Body, lest our Souls should be separated from God eternally.*

Having now spoken some what of Christ's sufferings at his Death, let us next take a review of the same.

O my soul, take fixed looks of a dying Jesus in all the steps of his sufferings on the Cross.

1. Behold *Vinegar and Gall given him to drink!* See the Creator of all Things brought so low, as that a cup of cold Water will not be afforded him! See our sins mingling this Cup; and a farr more bitter Cup of God's Wrath and Indignation to be drunk by our Saviour! See him that makes believers *to drink of the River of his Pleasures*, Psal, xxxvi. 8. Drinking bitter Poisons, not only of Vinegar and Gall, but the Wrath of the Eternal due to us for Sin! O how frequently, how humbly, how thankfully, and how devoutely should We come to the Lord's Table, to drink the Sacramental Cup, in commemoration of the Death and sufferings of Jesus!

2. Consider *his crucifixion*, how Christ's
Hands

Sufferings and Death of Christ. 124

Hands and Feet are distorted and distended! Behold him, who measures the Waters of the Sea in the hollow of his Hand, Isa, 40. 12. And him who holds the Stars in his right Hand, Rev, 1. 16. Whose Hand formed the Creation, having his Hand nailed to the cross! Behold his Hand Stretched, and his Arms open to receive and Embrace all penitent hearted sinners! See those Feet, which travelled many a weary Step, to relieve the sick, to preach the Gospel, that walked on the Sea, rendered immovable, by being nailed to the cursed Tree on the cross. See those Legs, which are as Pillars of Marble, set upon sockets of fine Gold, Song, 5. 15. And those Feet, which are like unto fine Brass as if they burned in a Furnace, Rev. 1. 15. All bedewed with his own Blood, all in a Purple Gore and crimson, Dye, with the frozen Blood which descended from the upper Parts of his Body; & with the fresh Blood, which the piercing Nails forced out of him! How ready should our Hands and our Feet be, to act, and go, and run the Way of Duty for him, whose Hands and Feet were thus nailed to the cross for our sake!

3. Behold the Soldiers stripping him, & parting his Garments, and his Body hung up naked on the Cross, in view of Angels, Men and Devils! Surely this was no small Part of Christ's sufferings, to be exposed naked to the View of the World: The source and pattern of Modesty Was exposed naked, not in the Night, but in the Day time, not in

125 *Sacramental Meditations on the*
 in the Morning nor Evening & twilight, but
 at mid day, when the Sun shined in his Me-
 ridian Altitude ; not in a remote corner,
 where few was to look on, but in the most
 publick Place of Execution, and the most
 publick Occasion of the Passover, when all
 the Nation was gathered together! Behold,
 behold a dying Jesus! a bleeding Jesus, a
 naked, wounded, scourged, broken Jesus
 — hanging on the cross all dyed of a
 sanguine colour! See his naked skin all
 torn, his Head with the crown of Thorns,
 his Breast, and Belly, and Back with scour-
 ging, his Hands and Feet with piercing
 Nails! O what a love had Christ to our
 Souls, that suffered and *despised the Shame*,
 Heb, xii. 2. and endured the cross for our
 sakes! how willingly and devoutly should
 we come to the Lord's Table, to commemor-
 ate his Death and sufferings, who suffered
 such Death and Torments on our Account.

4. Behold him *crucified among two Thieves*
 as if he were the chief Malefactor! Behold
 him that sits upon the Throne, and Lives
 for ever and ever, Rev, iv. 6. now hang-
 ing on the Cross: And him to whom ten
 Thousand times ten Thousand, and Thous-
 sand Thousands do Minister, standing before
 his Throne, Dan, vii. 10. now surrounded
 with Thieves, Hangmen, Executioners and
 Devils, tempting him! A sorry Retinue in-
 ded! The chiefest among ten Thousand;
 Song, 5. 10. is now reckoned the chiefest
 of Malefactors, and Prince of Robbers and
 Thieves

Sufferings and Death of Christ. 126

Thieves, and so they murder his Name, as well as his Person.

5. Consider how *they mocked him*: He whom Angels adore, is mocked of Men; He whom Devils do Fear, and at whose Presence they Tremble, is had in derision of Mortals, he is mocked not by some, but by all, Priests, Soldiers, Passers by; — all agree in this viz. To mock a dying Jesus, and that also in all his Offices! Oh! let us not be discouraged, to come frequently to the Lord's Table, to celebrate the Memorials of his Death; albeit the Worldlings mock us for so doing: Christ was mocked for us, let us be willing to be mocked for him.

6. Consider *the soul sufferings of Jesus*, He that from all Eternity was in the Father's Bosom, as one brought up with him, Prov. viii. 30. being the Father's daily Delight, rejoicing alway, before him, beholding the Father's Glory, and sharing equally in the same, is now filled with the Terrors of the Almighty, his Arrows stick fast in him, and his Hand do press him sore, Psal, 83. 2. Behold his Soul full of Trouble, and his Life drawing nigh to the Grave. Psal, 88. 3. See how the wrath of God lay hard upon him, and how he afflicted him with his Waves. See how the Father hides his Face from him; how he is afflicted: and ready to die, how he suffers Terrors. and how God's fierce Wrath was going over him how the Terrors did cut him off. Psal. 88. 14. 15.

16.

127 *Sacramental Meditations on the*
36. His Soul also was sore vexed *Psal.* vi.
3. He was now in in the Place of Sinners
and must therefore suffer the punishment of
Sinners.

The sense and feeling of what he suffered
in his Body, was enough to discompose
his Soul : But alas ! that is not all ; *Heaven*
and Earth, and Hell, at once assault him
Men, with their Reproaches, Tortures, &
sarcastical calumnies, Devils with their
Temptations ; God hiding his countenance
and inflicting his positive Wrath upon him
O see and consider, how at once he suffered
in Soul and Body, in all the senses and
Members of the one, and Faculties of the
other ! Well might he say, *Is it nothing to*
you, all ye that pass by ? Behold and see, is
there be any sorrow like unto my sorrow
which is done unto me, wherewith the Lord
afflicted me in the Day of his Fierce Anger
Lam. 1. 12. And again he (God) hath led
me, and brought me unto darkness, and no
into Light ; surely against me he is turned
he turneth his Hand against me all the Day
Lam, 3. 2.

Consider the Properties of God's Wrath
which Christ endured for our sins ; it is
formidable consuming Wrath, *Exod. xiv.*
a fiery wrath, burning down to Hell, *Deu.*
xxxi 22. Irresistible Wrath, Nahum, 1. 6.
So powerfull, that none can know it, *Psal.*
xc, 11. An inevitable Wrath, Psal. xxxix
7. 13. Nahum, 1. 2. It is an infinite
Wrath an unsupportable Wrath.

Consi

Sufferings and Death of Christ. 123

Consider the Names of Divine Wrath, it is called, *fore displeasure*, Psal. 2. 5. *Indignation*, Nah. 1. 6. *Anger*. Psal. vi. 5. *Fierceness of Anger*, Nah. 1. 6. *Fury* *Jealousie* Psal. 7. 9. 5. *Hot displeasure*, Psal. vi. 1.

O how great was Christ's Love to our Souls! How heavy were Christ's soul-sufferings, who endured this Formidable Consuming, Fiery: Burning, Irresistible, Powerfull, Inevitable, and Infinite, and Unsupportable Wrath,, fore displeasure Indignation, Anger, Fierceness of Anger, Fury, Jealousie, and hot displeasure, due to us for sin!

See Christ wraped up in an *external & internal* Darkness at once. Externally the natural Sun denying him his Light: Internally, The Sun of Righteousness eclipsing his Countenance from him, to such a height as forced him to complain of his being forsaken.

Consider, *who suffered these Things?* He was not meer Man nor Angel, but the Son of God, equall with God the second Person of the Glorious Trinity.

Consider, *for whom he suffered these Things*: It was for Men, sinful Men, Men that were his avowed Enemies: Was there ever Love like this? That a Man should lay down his Life for his Enemies!

Consider, the Greatness and Variety of his Sufferings, from his Cradle to his Grave especially in that Night in which he was betrayed, that tragical sad and dolorous Night.

129 *Sacramental Meditations on the*
Night, that last Night of his Life, It is a
Night to be much observed, and remem-
bered by all worthy Communicants: *This*
is that Night of the Lord, to be observed by
all the Children of Israel, in their Generati-
ons, Exod. xii. 42. The Sufferings of Christ
are so unaccountable, that when we have
thought, spoken, or written on them all we
can, we must say of them as *Apelles* said of
Diana's Picture, *non feci, sed faciebam*;
I have not done, but was attempting to do
the Work.

Consider, *how long he suffered*; still, till
the Work of our Redemption was finished.
And see, whether or not such considerations
will make Sin hatefull, and *Christ* lively, &
most amiable to thy Soul.

7. At length consider *Christ giving up the*
Ghost. Behold that *Head* which is as the
most fine Gold, Song. 5. 11. bowing down
to welcome, and to meet Death half Way
that Head on which are many Crowns of
Glory, Rev. xix. 12. all pierced over with
a Crown of Thorns, which still was kept on
his Head till he died.

Behold *those Eyes which are as Flame*
of Fire, Rev. xix. 12. and as the *Eyes*
Doves by the Rivers of Water, washed with
Milk, and fitly set, Song. 5. 12. now lo-
sing their sight, now closed With Death,
their Light Extinguished! see *those cheeks*
which are as a bed of Spices, as sweet like a
Flowers, shade black and blue, and swollen
and full of bunches, with the strokes given

Sufferings and Death of Christ. 130

him in the High Priest's House; and now being dead, of a wan colour, besmeared all over with Blood, which dropped down from the wounds of his Head! See *his Lips like Lillies, dropping sweet smiling Myrrhe*, Song, 5. 13. Now of a pale colour! *That tongue that spoke as never Man spoke* John. vii. 46. *That Mouth that spoke with the Tongue of the Learned*, now rendered cold, stiff, and immovable, and sealed up, and closed by Death! See *that Belly which is as bright Ivory, ever laid with Sapphires*, Song, 5. 14. exposed naked full of bloody Wounds, and swelling Tumours, occasioned by the severe scourgings he endured! See *those Hands which are as Gold-rings set with the Beryl*, Song, 5. 14. now deprived of Life, Sense, Blood, Beauty, and Motion, *digged through with great Nails!* See *those Feet, which used to come to relieve his People, leaping on the Mountains, skipping on the Hills*, Song, 2. 8. *railled to the Cross* Dead, lifeless, and Powerless, not able to move a step! See *that Countenance which is as Lebanon, excellent as Cedars*, Song, 5. 15. now dropping down to the Earth, all abused with Blood, spittle, and Wounds, and Strokes! O! See and consider the Prince of Life arrested by Death, his Soul separated from his Body, and his Body deprived of Life and Motion, like a piece of Dead Clay! Take (I say) the fixed looks of him who suffered all this for our Salvation: O how lovely will Faith

O 2

reader

131 *Sacramental Meditations on the*
render Christ to our Souls under such con-
siderations! When you come to the com-
munion, and see the Bread broken, & Wine
poured out in the Cups, remember how his
Blood was shed for you, and how his Body
was broken for you, for the Remission of
the sins of many; and how all these his suf-
ferings are there represented, sealed and ap-
plied to Believers. Thus far of Christ's
sufferings at, and in, his Death. Let us
next consider his sufferings after his Death.

CHAP. V.

Of Christ's sufferings after his Death

IT might be expected that Christ's suffer-
ings were now at an End; and indeed the
greatest part is so: For after Death his Soul
went immediately to Paradise, (and not
down to Hell, as some maintain) *Luke, xxiii.*
43. and so his Soul suffered no more. But
yet there remains some few steps of Christ's
sufferings after his Death. As

1. *They pierced him with a Spear.* The
Jews therefore, because it was the prepa-
ration, that the Bodies should not remain
on the Cross on the Sabbath day, (for that
sabbath was an high Day,) besought *Filato*
that their Legs might be broken, that they
might be taken away: ——— but when
they

Sufferings and Death of Christ. 132

they came to Jesus and saw that he was dead already, they brake not his Legs; but one of the Soldiers with a Spear pierced his side, and forthwith came there out Blood and Water, *John*, xix. 31, 32, 33, 34. Such was their Malice against Christ tho' they saw him dead, yet they will not believe their own Eyes; but to put the matter out of all Question, they pierced his heart from whence came Blood; and his *Pericardium* or film about the Heart, whence came Water: This was the Fountain of both the Sacraments, [*Isaac Ambrose looking unto Jesus Page 377, vide etiam Par. Comment. in Matth*, 27, *Smith on the Creed Page, 268.*] the Fountain of all our happiness: Here is Blood for our *Justification* and Water for our *Sanctification*, Here is *Water*, the Element of *Baptism*, & Blood one of the Things represented in the *Lord's Supper*.

It is not my intent to handle every Thing contained in the History of Christ's Passion and all their Circumstances, and consequence as the *renting of the vail of the Temple*, the *Earth quake renting of Rocks*, --- which fell out at his expiring, with several curious Questions anent the Nature of his Blood & Water, and the Mystries which some suppose to be signified by the same. I only intend to speak of Christ's sufferings; and therefore designedly I omit several Things contained in the History of Christ's Death & Passion.

Behold ! how our Saviour suffered in his *Birth*, in his *Life*, before his *Death*, at his *Death*, and after his *Death*. They insulted over his dead Body, after his Soul had taken Wing to Paradise. They pierced his Heart when Dead, with the Spear. Their Malice prompts them to do Christ all Indignities, and yet their Malice is bounded, for a bond of Christ they could not break.

O Believer be perswaded of Christ's Love to thy Soul ! see how he has opened a Window into his Heart, that, by an Eye of Faith, thou mightest look into his Heart, & see his Affection, and Thoughts of Love to thy Soul. Here is the Fountain opened to the House of *David*, and to the Inhabitants of *Jerusalem*, for sin, and for uncleanness. *Zech*, xiii. 1. What more could Christ do unto his Vine-yard ? He shed all his Blood for them. Some of his Blood in his *Circumcision*, some in the Garden, with the Bloody Sweat, some with Scourging, some with the *Thorny crown*, some with the *Nails*, which pierced his Hands and Feet, and the rest with the *Spear*. Not one drop of Blood was left in Christ's Body : and after all the Blood was spent, the Water (which some Physicians say) is about the Heart to cool it, was forced out with the *Spear*.

O ! what a full ransom is Paid for our sins ! Here is Blood enough, yea, all the Blood of the Son of God, shed for the Remission of our sins, and Satisfaction to offended Justice. Fear not then doubting Belie-

ever, there is enough of Ransom given for thee. Oh ! how ungratefull are we, if we refuse to die for him, who thus died & shed all his Blood for us, to the very last Drop.

II. *He was buried.* *Joseph of Arimathea* begged the Body of *Jesus* from *Pilate*; *John. xix. 38. Mat. xxvii. 75.* And when he had obtained it, then he pulled the nails and spiekes out of the Hands and Feet of *Christ*, takes his Body down, and takes it on his Back ; then *Nicodemus* brought an hundred Pounds of sweet O-dours of Myrrhe and Aleos, to embalm his Body : Then *Joseph* gets a Handkerchief, and ties it on his Jaws, and wrapped up his Wounds and sores with fine Linnen, & laid him in a fair Sheet, and wrapt him in it. Next they laid him into the Earth, the one at the Head, the other at the Feet, and then they rolled a stone upon the Grave that none might hurt the Dead Body of *Christ*, [*Smith on the Creed, Page, 280.*]

Here *Christ's* Body was no doubt lacerate and torn afresh, with the pulling out of the Nails out of his Hands and Feet, and the pulling the Crown of Thorns off his Head.

Behold *Joseph* taking the dead Body, naked, wounded, bloody, lacerate, torn and broken Body of *Jesus* on his Shoulders, & in his Arms, and carrying him into his own Garden, and laying him in his own Grave, which was hewed out of a Rock: where never Man was laid before. *Christ* was so poor

in his Life, that he had not an House, nor an Als of his own; and in his Death, so poor is he, that he has not a Grave of his own, but must ly in another Man's Grave. He was buried, to assure us he was Dead; & that he might conquer Death in his strongest Hold; and might bury our Sins in Everlasting Forgetfulness, and to Sanctifie & sweeten the Grave to us. He was buried in a Garden, that, as the first *Adam* sinned in a Garden, so the second *Adam* might bury sin, and utterly destroy it in a Garden.

Behold now the Lion of the Tribe of *Judah* lying dead, without Breath, or Motion in the Prison of the Grave, in the Womb of the Earth, covered with a Stone! Christ is shut up in the Grave for a Time, because we deserved to be shut up in the Prison and bottomless Pit of Hell for ever more. The *Wages of Sin is Death*, natural, spiritual & eternal, (*Rom. vi. 23.*) Christ suffered Pains equivalent to Hell Pains, and to eternal Death on the Cross; and now he suffers the natural Death for our sins. And all this to save us from Wrath and Damnation!

Id. They counted him an Impostor. The chief Priests and Pharisees said to Pilate, Sir, we remember, while this Deceiver was alive, that he said, after three Days I will rise again. *Matth. xxvii. 63.* And to prevent his Disciples stealing Christ out of the Grave, and causing the People to believe that he rose by his own Power, they sought and obtained a Guard of Soldiers from Pilate

Sufferings and Death of Christ. 136

to watch the Grave: Which Guard of Soldiers became thereafter Witnesses of Christ's Resurrection to them that imployed them. But that all Men might esteem Christ as an *Impostor*, they hired the Soldiers with Money to say, *That his Disciples stole him out of the Grave*, albeit they had sufficient Evidence to the contrary: Thus, in Life and Death, they murder his Name. Men ordinarily speak to the Commendation of the Dead, even tho' they care not much for them while alive. Alas! but Christ's Enemies will speak no good of him either dead or alive. They'll give him no better stile than a *Deceiver*. And such is their Malice, that they hire the Soldiers to tell a Lie, to confirm the World that Christ was an *Impostor*, and a *Deceiver* in very deed.

IV. *He continued in the Grave till the third Day.* He was crucified on our Friday, and buried the same day before Sun-set; all the *Saturday*, or *Jewish Sabbath*, he continued in the Grave; and from Midnight till the dawning of the day, on *Sunday* or the *Lord's day*, (so called from the Lord's rising on that day) he was a Part of three days, but not the whole three days in the Grave.

Our Lord not only died, but continued under the Power of death for a Time; he continued till the third day in the Grave; that all might know he was dead, but he continued no longer, lest he should see Corruption.

See, how low our sins brought the Lord Jesus Christ! not only must he be laid in the Grave, but also remain there prisoner for a Time; now the Son of God is at the last step of his humiliation: *Now was the Sign of the Prophet Jonas given to the Jews.* Oh how did Angels marvel to see *Christ Dead and continuing so long in the Prison of the Grave!* and how did the Disciples stand amazed, and how was their Faith shaken at this Consideration!

I will not meddle here with Christ's Resurrection, ascension, I confine myself to his Sufferings and Humiliation, *Synecdochically* included in these Words, *This is my Body which is broken for you;* for his death: Humiliation, and Sufferings are the Proper Objects of *Sacramental Meditations.* We shall now make some practical Inferences from the whole of Christ's Death and Sufferings.

C H A P VI.

Practical Inferences from the Death and Sufferings of Christ.

Since Christ suffered so much in his Birth Life and Death for us, as is set down

Sufferings and Death of Christ. 138

in the preceeding Chapter; we may make these following Inferences from his Death and sufferings.

I. *Inf.* God the Father has an infinite Love to his Children, *John*, 3. 16. *God so loved the World that he gave his only begotten Son* --- To what purpose did he give him? Not to condemn the World, but that the World through him might be saved. The Son of God had an Infinite Love to his Elect also, in that he Willingly came, (*lo I come----- I delight to do thy Will.* *Psal*, 40. 7. 8.) and that he willingly underwent such Misery for our Salvation, *he loved us to the Death, Greater Love than this hath no Man, that a Man should lay down his Life for his Friends*, *John*, xv. 13. But greater was the Love of Christ, who lay down his Life for his Enemies, for such we were by Nature. O Believer never doubt of Christ's Love to thy Soul; call not thy Father's Love in Question, for the Father himself Loves you; *if you Love him, he Loved you first.* 1. *John*, iv. 14. Your Love to God is an Evidence of God's Love to you. O come then fraighted with Love, with a Heart sick of Love, to that Love Feast, to the Lord's Supper to commemorate these Sufferings of Jesus for our Souls. What more could the Father do, to evidence his Love to us, than to give his Son to the Death for us all? What more could the Son do to assure us of his Love than to give himself, his Life, a Ransom for our Sins?

II. *Inf.*

II. *Inf.* Of all Evils, Sin is the greatest most horrid, and abominable, being such, as nothing less than the Death of the Son of God could satisfy Divine Justice for the same. All the Silver, and Gold, and Riches in the World; yea, the whole World, could not expiate Sin. Tho' all the Angels in Heaven, and all the Kings, Potentates, and Emperors, yea, all the Men that were from the Creation, and that are at present or shall be for ever to the End of the World, should lay down all their Lives to expiate one Sin yet all would be to no purpose: For nothing but *the precious Blood of Christ, as of a Lamb without Blemish, and without Spot*, 1. Pet. 1. 19. could redeem us, and expiate Sin.

III. *Inf.* God is infinitely just to punish Sin, he will punish the Sins of the Reprobate in themselves to all Eternity: And he punished the Sins of the Elect, in his own Son, their Surety, to the outmost Farthing, as, is clear from what is above-mentioned of Christ's sufferings: Therefore let us beware to commit Sin against such an Infinitely just God. Let us come with Repentance, Grief, and Godly Sorrow for our former Sins, to the Lords Table, and let us hate sin as the greatest of all Evils, for which nothing but the Death of the Second Person of the Glorious Trinity could satisfy Justice.

IV. *Inf.* There is here sufficient Ground of Comfort in the sufferings of Jesus, to all
Be

Sufferings and Death of Christ.

140

Believers, who by Faith have laid hold on, and are ingrafted in Jesus Christ, such as that by the Death and sufferings of Christ.

1. *Satan is subdued*, Col. 2. 15. *And having spoiled Principalities and Powers, he made a shew of them openly, triumphing over them in it.* Our great Enemy Satan is discomfited, and tho' he be a numerous potent, Fierce, and cruel Enemy, yet, he is a broken Enemy. The Captain of our Salvation has given him an eternal Overthrow. *The Seed of the Woman has bruised the Head of the Serpent*: And what Christ did in this, he did as a publick Person, as the Head and Representative of his People, that through Death, he might destroy him that had the Power of Death, that is, the Devil, Heb, 2. 14. Both for himself, and for his People. Fear not, O Believer, what the Devil can do, thy Saviour has overcome him, and will shortly make you overcome him, and tread Satan under your Feet; only resist the Devil, and he will flee from you, James. iv. 7.

2. *Justice is satisfied.* We by our Original and Actual sins, have incensed Justice against us, but Christ hath fulfilled the Law according to the strictest Tenor of the Covenant of Works, and suffered the punishment due to us for sin; and, in so doing, he satisfied Divine Justice. Fear not then, O Believer, thy Surety has blotted out the Hand writing of Ordinances which was against us, which was contrary to us, and took

141 *Sacramental Meditations on the*
took it out of the Way, nailing it to the Cross,
and fully satisfied Justice in thy behalf:
Fear not then, O Believer, (if thou be true-
ly penitent) the Justice of God is satisfied
for all the sins that you are guilty of. Justice
has gotten Satisfaction from Christ the su-
rety: And will not therefore demand Sa-
tisfaction from thee. yet, Justice (if thou
be interested in Christ) will plead for thee.
Justice will not demand double payment
for one and the same Debt, since the Cauti-
oner or surety, has paid the Debt, Justice
will not pursue the Principal.

3. *Sin is abolished.* The Guilt thereof,
and the Power thereof, is done away to the
Believer, by the Death of Jesus; and the
stain and Nature thereof also, shall be done
away e'er long.

There is therefore now no condemnation
to them that are in CHRIST JESUS, Rom,
vii, 1, see Col, 2. 12- 13. *In whom also*
ye are Circumcised. -- buried with him in
Baptism. Quickened together with him, ha-
ving forgiven all your Trespases.

4. *Death is abolished by the Death of*
Christ. 2. Tim. 1. 10. our Saviour Jesus
who hath abolished Death, and brought
Life and Immortality to Light through the
Gospel. Death is a conquered Enemy, &
tho' he be the King of Terrors to wicked
Men. yet to believers his sting is taken a-
way. Christ conquered Death in his strong-
est Holds, even in the Grave, when he had
lien under his power to the third Day, then
like

Sufferings and Death of Christ. 142

like another *Sampson* he awakes, and broke the Cords of Death, and the Prison of the Grave, and raised many other dead Bodies of the saints with himself alive, and will in the last Day raise all the Ele& to Life eternal. Fear not death then, O Believer, Christ our Head has conquered death, and will make us his Members also shortly, to sing that Triumphant Song, 1. Cor. xv. 55. *O Death! where is thy sting; O Grave! where is thy Victory?* To the Wicked, Death is an End of Happiness, and the beginning of Eternal Misery; but to the believer, Death is the End of all Misery, sin suffering and Temptation: and a door of Hope, an entrance to that Glory which never knows an End.

15. *Heaven is opened.* Our Sins opened Hell, and shut Heaven upon us; but Christ's death shut Hell, and opened Heaven to us his People and followers, Christ hath opened up a new and living Way, through the Vail of his Flesh to the Holiest, of Holies, Heb, x. 19. 20. *whither himself as the Forerunner has entred before us* Heb, vi. 20. *as our Head to take possession for us.*

In fine, Our Enemies are subdued, the Curse of the Law, Gal. 3. 13. the sting of death, the Wrath of God, are removed out of the Way, sin and death are abolished, Satan is Conquered, Hell is shut, Heaven opened to the Believer, and God is become a reconciled Father to us, through the pas-
sive

143 *Sacramental Meditations on the*
five and Active Obedience, of our dear
Lord and only Saviour Jesus Christ.

Come then, O Believer, with full assurance of Faith to the Lord's Supper, to receive these Benefits sealed to thy soul, which Christ by his Benefits sealed to thy soul, which Christ by his Death and suffering, has purchased for all that believe in his Name.

V. *Inf.* God is Willing to give to us any good Thing, since he gave his Son to us, and for us, to endure such Torments and sufferings. *He that spared not his own Son, but delivered him up for us all, how shall he not also with him freely give us all Things* Rom, viii. 38. Whatever we stand in need of, either for Soul or Body, we may with confidence seek, and hope to attain the same, if God see it truly for our Good, If God has given us the greatest Gift in the whole World, will he deny us lesser Gifts; Has he given us his Son, and will he not give us Meat, and drink, and Clothes while we live; take Courage then, O Believer, and God who gave his Son to the death for thee, will provide thee with all Necessaries of this Life. Yea, if thou seek it in Faith, he will clothe thee with the *Wedding Garment*, to fit thee for his own Table; and will tryst thee here with *Grace, Pardon, Peace, Comfort, Strength*, and an *assured Title to Glory*.

VI. *Inf.* Since Christ suffered so great Things for us, he'll neither let us want nor perish, if we rely upon him, John x. 15.

Sufferings and Death of Christ. 144

I lay down my Life for my Sheep. And Verse 28. *I give unto them eternal Life, and they shall never Perish.* And Heb. xiii. 5. He has promised, *I will never leave thee, nor forsake thee,* Plal. xxiii. 1. *The Lord is my Shepherd, I'll not want.*

VII. *Inf.* Since Christ was so low in his Birth & Life, we ought not to despise such as are Christians, though they be low in the World : As also, we ought to be content with our own Lot, tho' never so mean, considering the meanness of the Birth and Life of JESUS.

VIII. *Inf.* We ought to be ready to die for Christ, who so willingly died for us. If ever Providence calls us to seal the truth of Christ with our Blood, we ought to be resolved and prepared so to do, as Christ did willingly shed his Blood for us.

IX. *Inf.* It is our Duty to mortifie & kill Sin ; for Sin killed our Saviour : Sin is (in a Manner) a *Deicidium*. Had not Man sinned, Christ had not suffered : Therefore it was our Sin which Scourged, ——— & Crucified Christ, Each repeated Act of Sin, is *a crucifying afresh the Lord of Glory*. O then let us kill Sin, which kills and crucifies afresh Christ Jesus so frequently. Bring not your Lusts (those Traitors that killed our Saviour) unmortified to the Lord's Table Be sure when you come to commemorate Christ's Death to his holy Table, that you kill your Lusts, these his Enemies that would not have him to reign over you.

X. *Inf,*

X. Inf. Since Christ died for us, we ought to live to him, in obeying his Will shunning or hating Evil, loving & doing Good : And as he died not in Shew, but in Verity ; so ought we to live a Life of Religion, not in Shew, but in Truth & Verity.

XI. Inf. Since Christ suffered so great & unspeakable Things for us, all which are, at least, ought to becommemorate in the Lord's Supper. Methinks Ministers should very frequently administer the Lord's Supper. The Scope of our whole Ministry is, and ought to be, to cause People to know Christ, and him crucified : Nothing holds forth a crucified Jesus more lively, than the Administration of the Lord's Supper ; in which *the preached Word going along with the Sacrament represents, a crucified Christ to the Ear ; and the Bread and wine in the Sacrament, represents a Crucified Christ to the Eye.* Shall we not then often administer this holy Ordinance, that People may have the greater Knowledge of a crucified Redeemer ; Mens Memory is slippery to retain Good, they have need to be often put in Mind of what Christ did suffer for them, which can be done no ways more succinctly than by Administering frequently this holy Ordinance. Did Christ suffer so much for our sakes, and shall we be so ungrateful, as not to celebrate frequently the Memorial of his Death and sufferings ? Is it not, ought it not to be on great Work, to make our people and Flock fall in Love with Christ ?

Sufferings and Death of Christ. 146

Is there any way fitter for doing of this, than to hold forth his sufferings in a frequent celebration of the Lord's Supper, to let them see how great Things his Love prompted him to do for them.

If we do not frequently administer this Ordinance, we will be found unfaithful to Christ, who commanded us so to do, till *he come again*; and unfaithful to the souls of our Flock, in keeping from them such an unspeakable Mean of *Consolation*, of *Corroboration*, *Increase of Grace*. &c.

Since Christ was so condescending, as to suffer in Soul and Body for us, we ought with our souls, and all that is within us, frequently to hold forth his sufferings in the Sacrament of the Lord's Supper; : Christ had a Baptism to be baptised with, and O! how was he straitned, till it was accomplished! *It was not the baptism of Water, or of the Spirit*, (for he received both these at *Jordan*) but the Baptism of Blood, *his Soul* was exceeding sorrowfull, even unto Death: And the foresight and present Feeling, of What he was to suffer, made him sweat Drops of Blood in the Garden. O! shall we let these sufferings of Jesus fall to the Ground, ly in Oblivion, and quite be forgotten? Nay, not so; but *as we are Ministers of the New Testament*, so let us frequently celebrate the Memorial of the Death and sufferings of the *Mediator of the New Testament or Covenant*.

XII. Inf. Did Christ suffer so much, and such Variety of sufferings in Soul and Body,

147 *Sacramental Meditations on the*

in the Night in which he was betrayed, as you may read in the foregoing Chapters; Then Love and Gratitude oblige us frequently to approach his Table, and commemorate his Death; to testify his Love and Obedience to our dying Saviour; to bind our selves to be his, by an everlasting Covenant. Shall we see others, with great care and Devotion, coming frequently to communions? And shall we neglect to come? Shall others frequently testify their Love & Obedience to Christ, by remembering his Death and sufferings in the Lord's Supper? And shall we think to share equally with them in the same sufferings, and not be at Pains to hold forth the same in the Sacrament as others do? Alas! *that Christ suffered so much, and that most of Men will not so much as commemorate his sufferings: That they look on the Lord's Supper as a matter of Indifferency.*

Come then, Beloved, devoutly and frequently to the Lord's Table, come and share of a broken, wounded, scourged, bleeding & dying Jesus; himself invites you, & we the Ministers of the Gospel, the Friends of the Bridegroom invite you; your Entertainment shall be most sumptuous. If you have Faith you shall be feasted on a crucified Redeemer, you shall in a spiritual Manner Eat his Body broken for you, and drink his Blood shed for the Remission of your sin. Consider what he did for you in his Birth, Life, and Death, and see if you dare refuse to frequent his Table.

Consider

Sufferings and Death of Christ. 148

Consider, how he was conceived, and born of a poor Woman, in a very Mean Place, and laid in a Manger, how for our Sins he was made under the Law, how he was tempted of the Devil, persecuted by wicked Men, how he gained his Bread with the sweat of his Brow, how he lived in Poverty; how his Life was full of sorrows, how he suffered innumerable Reproaches, and he endured Hunger, Thirst, and weariness, and was in frequent Dangers, all his Life over.

Consider, what he suffered in the Night in which he was betrayed, how he passed over the Brook *Kidron*: Consider his Grief, & sorrow, and Bloody sweat, and thrice renewed Prayer in the Garden; how *Judas* betrayed him, how the Soldiers apprehended him, how they question him anent his doctrine and disciples, how one of the Officers, struck him with the Palm of his Hand, how false Witnesses were sought and laid against him, how he was reputed a Blasphemer, how inhumanely they abused him with smiting and spitting on him, how they brought him again before the Council, and examined him in the Morning, how they delivered him to *Pontius Pilate*, and accused him falsely, how he was sent to *Herod*, how the *Jews* preferred *Barabbas* a Murderer to Christ, how he was stripped, how he was scourged, clothed with a Scarlet-Robe, how he was crowned with Thorns, how they mocked him in his Kingly Office, yea, in all his Offices how he was brought forth and sentenced, who
he

149 *Sacramental Meditations on the*
he was led to the Place of Execution.

Consider how they gave him Vinegar & Gall to Drink, how they crucified him, how they parted his Garments, and placed him between two Thieves, how they mocked & reviled him, how long he continued in his Torments.

Consider his Soul sufferings, how they gave him Vinegar again to drink, how he gave up the Ghost, how he was pierced with a Spear, reputed an Impostor, how he was buried, & continued till the third day in the Grave. *I say consider once again devoutly and sincerely these sufferings of Jesus,* and see if you dare refuse to frequent his Table who suffered all these Things, and much more for our Souls. Each step of these his sufferings, is, and ought to be a pungent Argument to a Heaven born Soul, to make him a frequent Communicant, to cause him frequently to commemorate Christ's Death & Sufferings at his holy Table.

XIII *Inf.* Since Christ suffered such Things, such great Things, such unaccountable things, for our Souls; and since, in the Lord's Supper, there ought to be a devout holding forth, and commemoration, of his Death and Sufferings. Then People ought before they approach the Lord's Table to Read the History of Christ's Passion, set down by the *Evangelists*, the Week before they come to the Lord's Supper, that they may have lively Impressions of his Death & sufferings on their Spirits, that they may the

better

Sufferings and Death of Christ. 150

better be able to shew forth his death and passion in the Lord's Supper, when they come to his Holy Table.

I have collected out of several Authors, which I quoted especially, out of the four Evangelists *an Historical Account of Christ's sufferings*; to be a Help to devout Souls; to give them a short sight of what our dear Saviour did suffer for us, in the Night in which he was betrayed, in which he appointed this holy Sacrament. And this I did the rather, because in all the little Treatises of the Lord's supper, which came to my Hand devoutly, and I found but very little said on this Head: Possibly, some, which I have not seen, on this subject, has handled the Matter fully. However I think the devout Reader, may make Use of what is written in this short Treatise, in the preceeding Chapters, (until he light on a better help already set forth or to be set forth by an abler Pen) to assist him in his Meditations on Christ's sufferings. And if convenience allow when you approach to the Lords Table, set a day apart and Read the Sufferings of Christ, as here set down in these Sacramental Meditations; and Pause, and Meditate, and Marvell, and exercise, Faith, Love, Repentance, ejaculation Prayer, as you Read forward, suitable to the various steps of his sufferings. And since we in the Church of Scotland. ordinarily keep a fast on the *Thursday*, before the Celebration of the Sacrament, and have the Preparation sermon on the *Saturday*, I think

156 *Sacramental Meditations on the*
think the *Friday* before the Celebration
may, be very profitably spent in Reading
meditating, and applying, by Faith, the
death and sufferings of Jesus, as here set
down, or as you find them recorded, *Matt.*
26. 27. Chap. *Mark*, 14. 15. Chap. *Luke*
22. 23. Chap. *John*. 18. 19. Chap.

I think it is most absurd to come to the
Lord's Table, with design to Commemorate
his death and sufferings, and yet never to
lay aside any solemn Time for Reading, con-
sidering and Meditating, on the History of
his sufferings: Therefore again, I say, read
the History of his sufferings, as here set
down; (collected out of the Evangelists, &
other Authors) and that with the greatest
Attention and devotion, when you are to ap-
proach the Lord's Table; so shall you have
a lively Impressions of his sufferings on your
spirits, so shall you understand the Sacra-
mental Actions and Elements most lively
so shall broken Bread and poured out Wine
clearly point out to you a broken Jesus, his
torn Body, and shed Blood; so shall you
with understanding, and suitable affections
be able through God's Grace, to shew forth
and remember Christs Death and suffering
and so shall your *spikenard* send forth its
smell, while the King sitteth at his Table
Song, 1. 12. the LORD GOD perfwade
each Soul, that readeth these lines, to take
this good Advice, Amen.

C H A P. VII.

Of the End of Christ's Sufferings, or why he suffered: & of the Sacramental Promise with some Practical Inferences, from both

HAVING now discoursed, at some length, of Christ's Sufferings, we come next to speak a short Word of the End of his sufferings, and of the Sacramental Promise, both included in these Words, 1. Cor, xi. 24. *This is my Body, which is broken for you*

As for the End why Christ Suffered; 1. *The ultimate End was God's Glory.* It was the Glory of his Justice, and Mercy & Love: Christ suffered for the Glory of God's Justice, to manifest to the World, that God was so Just that he would rather punish Sin in his only begotten Son, then let it pass unpunished. Christ suffered for the Glory of God's Mercy, and Love, to manifest to the World, that God is full of Mercy and Love to his chosen that he would rather give to his to the Death for them, then let them perish.

The proximate End of Christ's suffering was for our Good: As,

1. *To satisfy Divine Justice,* Rom, 3. 25.
2. *Whom God has set forth to be a Propitiation, through Faith in his Blood.*—Christ set forth as a Propitiatory Sacrifice to satisfy

152 *Sacramental Meditations on the*
tisfic Divine Justice. We had incensed Justice
against us by Sin ; we were not able to sa-
tisfie Justice: Christ became our Surety,
and laid down his Life, and endured all
Manner of Sufferings for us, to the End he
might satisfie Divine Justice, that was just-
ly incensed against us.

2. To confirm and Seal his Testament.
Christ had tested Pardon, Grace, Reconcilia-
tion, the Holy-ghost, Union, and Communi-
on, Illumination, Justification, Adoption,
Sanctification, Corroberation, Consolation—
and Glory to us, Heb, ix. 16. 17. Now
where a Testament is, there must also be
the Death of the Testator ; for a Testament
is of Force when Men are dead, otherwise it
is of no Force at all whilst the Testator liv-
eth : Therefore Christ died, and suffered
such Torments, to confirm his Testament,
and to Seal the same.

3. To conquer Satan. Heb, 2. 14. That
through death, he might destroy him that had
the power of death, i. e, the Devil. Christ
by his Death and Sufferings, hath subdued
Satan: we need not fear then, since the
Captain of our Salvation has overcome our
grand Enemy Satan, he will also make us
more than Conquerors.

4. To take away Sin, with all its Effects.
Rom, viii. 3. For what the Law could not
do, in that it was weak through the Flesh
God sending his own Son in the Likeness of
sinful Flesh, and for Sin condemned Sin in
the Flesh. We lay plunged under the Guilt

Sufferings and Death of Christ. 153

of Sin, Captives under the power of Sin, miserable under the Stain of Sin, and undone under the Nature of Sin, and most wretched under the spiritual, corporal, and eternal Effects of Sin; Christ suffered, in Order to take away the Guilt, Stain: Power, Nature, and Effects of our Sin.

5. *To free us from Hell and Wrath,* 1. *Theft. 1. 10.* Jesus which delivered us from Wrath to come: As also to free us from the Curse of the Law: Gal, 3. 13. Christ hath redeemed us from the Curse of the Law: As also from an evil conscience; see Heb, ix. 14. To free us from Ignorance, Unbelief, Hard-heartedness, a State of Nature, to all which our Sins made us liable.

6. *To bring us to the new Jerusalem, to Heaven; Happiness, and Inaccessible Felicity.* We might add that he suffered.

7. *To answer the Types of the Old Testament.* And,

8. *To fulfil the Promises & Prophecies, &c.*

In fine, to bring us to Heaven, was one of his principal Ends. He saw us under Sin and Misery, and Wrath, and Damnation, due to us for Sin: He pitied us, and satisfied Justice on our Account, conquers our Enemies abolishes Sin and Death, and suffers Pains equivalent to Hell Pains for us, and gave himself for us, that he might sanctifie and cleanse us, and present us to himself a glorious Church, not having Spot or Wrinkle (Eph. 5. 25. 26.) or any such Thing and all this to make us meet to be partakers of

154 *Sacramental Meditations on the
the Inheritance of the Saints in Light.*

Thus much briefly to the End of Christ's
Sufferings included in these Words, *Broken
for you.*

As these Words, *my Body broken for you,*
denotes the End of Christ's sufferings, so they
also hold forth the Sacramental Promise, *pro
vobis, vestro Bono, quod Bonum explicatur,
Verbis de Sanguine, effunditur, pro vobis in
Remissionem Peccatorum: Ergo pro vobis
est pro, expiandis Peccatis Vestris, quin et-
iam pro vobis est, vestro Loco, &c. for you
for your Good: Which Good is explained in
the Words concerning the Blood shed for you
for the Remission of Sins: There fore for you
is for expiating your Sins; as also for you
is in your stead: [*Pareus in Matth 27.*]
*est enim hac Promissio, pro vobis, Promissio
Evangelii, Johan. 6. De carne Christi tra-
denda Mortem pro Mundi Vita, &c. Indeed
say, (Pareus in Cor.) this promise for you
is the Gospel Promise. John, vi. 51. 52.
concerning the Flesh of Christ to be given to
Death for the Life of the World, and of the
spiritual eating thereof, to Life Which pro-
mise, when laid hold on by Faith, makes us
then spiritually to eat the Flesh of Christ;
to eat which, is with a believing Heart to
lay hold on the Death of Christ, and to draw
Life from his Death, and to grow by Christ's
Spirit, that we may abide in him, and have
him abiding in us, according to the Pro-
mise, John. vi. 55. 56. 57. *My Flesh is
Meat indeed, he that Eateth my Flesh shall***

Sufferings and Death of Christ. 15
ive by me, & dwelleth in me, & I in him.

It appears then, that *for you*, or *given* or *broken for you*, both holds forth the Proximate End of Christ's Sufferings, which which was for our Good, and for expiating our Sins. and for satisfying Justice in our stead, &c. As also, the Sacramental promise, that his Body should be broken for us, and that now being broken for us, we by Virtue of his Death and Sufferings, shall have Life Spiritual and Eternal, Increase of Grace, mutual Inhabitation with Christ's Pardon Reconciliation, &c. So that if we have Faith to see receive ——— and lay hold on Pardon, Increase of Grace, mutual Inhabitation with Christ, Life and Glory; the Words, *my Body is broken for you*, Promise all these Things unto us, as clearly as if Christ had said, *This is my Body which shall be broken for your good, your Pardon, your Reconciliation; and as I give you this Bread, as a Sacramental Element, representing, sealing and applying the same; I promise also therewith, if you believe, to give you Life, Increase of Grace, to dwell in you and cause you to dwell in me, and to give eternal Happiness.*

In Fine, as the Elements represent Christ crucified; so this sacramental Promise applies him to be the believing Soul (or rather Faith laying hold on the Promise, applies,) and the Spirit Seals the Application.

To be short, *broken for you, shed for you*, shows the Design Christ had in Suffering,

156 *Sacramental Meditations on the*
and makes a full, ample, and free offer a-
Promise of Christ, of whole Christ, of his
Death and Sufferings, and Satisfaction, and
Merit, and Purchase, to the believing Com-
municant.

We shall now make some *Particall Inferences* from the End of Christ's Sufferings and the Sacramental Promise; both included in these Words. *My Body broken for you.*

1. Inference, *Since the proximate End of Christ's Sufferings was for our Good, then* We ought to be very thankful to God, who gave us his Son; and to the Son of God who came to endure such Sufferings for our Good. He suffered not for fallen Angels, but for us the fallen Sons of Men. It was for our Good, our Pardon and Reconciliation, and Glory, that he was conceived, and born, and lived a Life of Sorrows, and died a Death of Torments. Oh! let us love him, and thank him eternally for this, especially, when we come to the Lord's Table, and see his Death and Sufferings represented in the Sacrament, let us come with a Thankful frame of Spirit, to commemorate his Sufferings, and to marvel at his Love.

2. Inference. *We ought to prize much these Souls of ours, for which Christ suffered so much.* Did Christ think it worth his While to be conceived, born, live a troublesome Life, and die a shameful Death, to redeem our immortal Souls, and shall we not care for them? shall we not shun and mortify, our Soul-destroying Sin? Shall we not read, pray, meditate, communicate, hear,

lay hold on Christ by Faith, repent and Amend our Lives, in Order to do good to our own Souls, for whole good Christ suffered so much

3. *Inference.* Here is solid Consolation to all such as are Penitent, and followers of Jesus. It was for you he suffered, for your Good he died, that you might live: He was wounded, to heal you; smitten to cure you, bruised to save you. What can the World? What can Conscience? What can Hell or Devils lay to the charge of Believers, the poor Followers of Jesus, who repent for their Sins? But may be answered with these Words, *Christ's Body was broken for them, and his Blood was shed for them*, it is Christ that died for us. O Believer! comfort your selves with this that Christ suffered for you.

4. *Inference.* Since Christ suffered for us and since the Sacramental Promise, included in the Words, *my Body broken for you*, makes offer of Christ, and all his purchase, to the worthy communicant: Then Gospel Ministers ought frequently to administrate the Lord's Supper to their Flock. Are we not bound, still to put them in Mind of what Christ suffered for them? And can this be better done, than by Preaching to the Ear, and representing to the Eye, in the Lord's Supper, what our Lord Suffered for us? He suffered for us, and our Flocks; and therefore we ought in Gratitude to him, & for keeping our Flocks in a Fresh Remembrance

158 *Sacramental Meditations on the*
brance of his Sufferings frequently to cele-
brate this Ordinance. Does Christ make
offer and Promise of himself, and his pur-
chased Redemption in this Sacrament to Be-
lievers? And shall not We his Ministers
frequently put that blessed Opportunity in
their Hands? We will be found unthankful
and unfaithful to Christ, and injurious to
our Flocks if we do not frequently celebrate
this Ordinance, in which Christ's sufferings
for us are so lively *represented, sealed, &*
applied to believers.

5. *Inference.* Since Christ suffered all
that he suffered, *for us, and our Good*; and
since he makes offer and promise of himself;
and his purchase to us in the Lord's Supper,
then Believers ought frequently to come
to the Lord's Table, and that also with
Faith to lay hold on the offer and promise
of Christ, and his purchase; and to com-
memorate his sufferings for us, with grate-
ful Spirits. Did Christ suffer so much for
us, in his Life and Death? And will we
not so much as commemorate the same?
Had he suffered so much for the *fallen An-*
gels, we might expect, they might not fail
frequently to commemorate and shew forth
his Sufferings. Alas! but *he Passed by*
fallen Angels, and suffered for us, and for
us only; and will not this singular Love
oblige us in Gratitude, frequently to come
to his Table, with devout Souls, to shew
forth his Death and Sufferings, till he come
again in Glory.

consider

Sufferings and Death of Christ. 159

Consider what a Death he died for you.

1. *It was a shameful Death,* [*Leigh's Body of Divinity* Page, 62. 13.] *Heb. xii.*

2. and 13. *Isa. 53. 12.* A filthy Death, *Alexander ab Alexandro* so terms it,

Mors turpissima, Bernard: Therefore

Julian called **C H R I S T** the cru-

cified or staked **G O D**, and the Jews

still continue in railing on **C H R I S T**,

calling him *Talui*, him that was hanged

in which the Christians Glory, *Gal. vi.*

14. The Turks mock us at this Day

with our crucified **G O D**; he died in

Medio Laternum, tanquam Laternum

maximus in the middle of Thieves, as

himself were the greatest. He was coun-

ted a Malefactor by wicked Men, *Matth.*

xxvi. 65. Good Men looked on him as

an Impostor, *Luke, xxiv. 21.* And God

treated him as a Malefactor, *Heb. ix. 28.*

Tully says, [*Orat. ad Verrem. 3.*]

Tacitus est vincire civem Romanum,

Scelus, verberare, quid dicam in Crucem

tolere, It is a great offence to bind a

Citizen of Rome, a greater to beat him,

the greatest of all is to set him on the

Cross. Here you see what Opinion the

Romans had of the Death of the Cross.

2 *It was a painful Death,* [*Leigh's Body of Divinity, Page, 601.*] He en-

dured the Cross, *Heb. xii. 2.* **CHRIST'S**

strong cries, like Womens in Travail,

argued strong Pain, *Acts, 2. 24.* Brui-

ling hath Pain, *Gen, 3. 15. Isa. 53. 10.*

He

' He was nailed in his Hands and Feet the
 ' most sinewy and Sensitive Parts, *Psal, xxii*
 ' 16. There was no Extension and Dis-
 ' tortion of his Body the Cross, was a rack to
 ' him & he was stretched as upon Tenters.
 ' It was slow and lingering Death.

' ' *Mors crucifixorum est, acerbissima. &c.*

' [*Aquinas Parte 3. Q. 46. Art. 6.*

' The Death of such as are crucified, is
 ' most bitter, because they are pierced in
 ' the most sinewy and sensible Parts, to
 ' wit. in the Hands and Feet; also, the
 ' weight of their pendent Body augments
 ' their Pains: Add to this the Diuturnity
 ' or long continuance of their Torments;
 ' for they die not suddenly, as those that
 ' are kill'd with the Sword; so that
 ' Christ's Body, which was formed by the
 ' Operation of the Holy G H O S T,
 ' and of the finest Complexion and Viva-
 ' city of perception, could not but be very
 ' grievously sensible of the tormenting
 ' Pain of the Death of the Cross.

' 3. C H R I S T died a cursed Death

' [*Leigh's Body of Divinity, Page.*

' 610] *Gal, 3. 16.* C H R I S T

' was made a curse for us that is yielded
 ' himself to a cursed Death for us; so the
 ' Fathers gloss it. It was a cursed Death
 ' by the Decree and Appointment of God,
 ' *Deut, xxi. 23.* He that is hanged is
 ' cursed of God

Did our dearest Lord suffer such a shame-
 ful Death, such a painful Death, and such a
 cursed

Sufferings and Death of Christ 1

curled Death for us? And will not we come frequently, with devout Souls, to the Lord's Table to commemorate the same? Was, he for his greater Shame, hung up naked on the Cro's, to purchase Robes of Righteousness for us? And will not we come to the Lord's Table, clothed with the Wedding Garment, to remember his Love; Did he suffer such Pain in Soul and Body Head, and Hands, and Feet for us? And will not we come to the Lord's Supper, to acknowledge the same, & to share of the comforts and pleasures he purchased with such Pains and Torments? Was he *accursed* that we might be *blessed*? And shall not we come to the L O R D's Supper to thank him that so loved us, and to get the purchased Blessing sealed to us.

Now unto him that loved us, and washed us from our Sins in his Blood, (Revel, 1. 5, 6.) and hath made us Kings and Priests, unto G O D and his Father to him be, Glory and Dominion for Ever and Ever Amen.

F I N I S.



